CERTAINE SERMONS PREACHED BEFORE THE Kings MAIESTIE, and elſe where, by that Reuerend Diuine ANTHONY MAXEY, Doctor in Diuinitie, and late Deane of Windſor, deceaſed: ſome *of them neuer before in Print.*

(*Viz.*)

1 The Golden Chaine of mans Saluation.
2 The fearefull point of *Hardning.*
3 The Churches Sleepe.
4 The Agonie of Chriſt.
5 The vexation of *Saul.*
6 The Sacrifice of *Abraham.*
7 Hallelu-iah.
8 A Marriage Sermon.
9 The Wiſe-men guided by a Starre.

The ſixt EDITION.

The points handled in theſe Sermons are ſet downe in the next Pages following.

At London printed by *H. L.* for *Clement Knight*, dwelling in *Pauls* Churchyard, at the ſigne of the Holy Lambe. 1619.

The Texts, and principall Points handled in these Eight Sermons.

The first Sermon. Of Predestination.

Rom. 8. 30. *Moreouer, whom he predestinated, them also he called: and whome he called, them also he iustified: and whome hee iustified, them also hee glorified.*

The points handled herein are these:

1 Predestination.
2 Calling.
3 Iustification.
4 Glorifying.

The 2. Sermon. Of hardnesse of hart.

Exod. 10. 20. *And the Lord hardened* Pharaohs *hart, and hee did not let the Children of Israel goe.*

The points handled herein are these:

1 That there is an Hardening.
2 That God Hardeneth not.
3 How men become Hardned.
4 Most wofull to be Hardned.
5 The meanes to auoid it.

The third Sermon. The Churches Sleepe.

Cant. 2.7. *I charge you, O yee Daughters of Ierusalem, by the Roes and Hindes of the field, that yee stirre not vp, nor waken my Loue, vntill shee please.*

The Points handled herein are these:

1 The Person who chargeth.
2 The Person charged.
3 The Manner.
4 The Substance.
5 The Date.
6 The Conclusion.

The 4. Sermon. The Agonie of Christ.

Luke 22.44. *But being in an Agonie hee prayed more earnestly; and his sweat was like drops of bloud, trickling downe to the ground.*

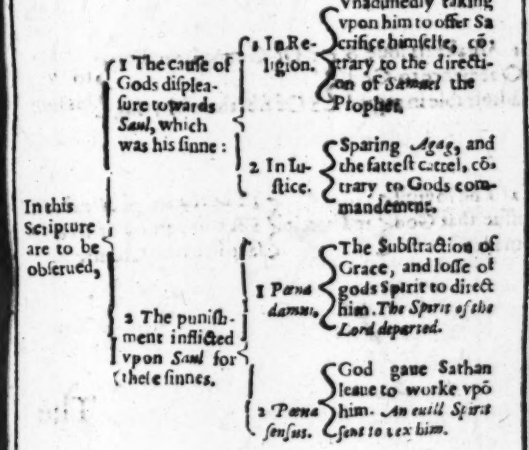
The points handled herein are these:

1 Feruencie or zeale of the Sacrificer:
He { Prayeth. / Sweateth.
2 Excellencie of the Sacrifice: --Bloud.
3 Plenty: --Drops trickling to the ground

The

The fift SERMON. The vexation of *Saul.*

1 Sam. 16.14. *But the ſpirit of the Lord departed from* Saul, *and an euill Spirit ſent of the Lord vexed him.*



The sixt SERMON.

The Sacrifice of Abraham.

Gen.22.v.10. *And Abraham stretching forth his hand tooke the knife to kill his sonne.*

The points handled herin are these:

1 Abrahams loue & Obedience to God, admirable in regard { 1 Of God cõmanding { to kill his son. 2 Of Abraham obeying {

2 The ioyfull issue that God made: { and herein { 1 The reward of *Abraham.* 2 A comparison of *Isaacs* sacrifice vnto Christs.

The

Pſal. 117. v. 1. *O praiſe the Lord all ye Heathen: praiſe him all ye Nations.*

Verſe 2. *For his mercifull kindnes is euer more and more towards vs, and the truth of the Lord endureth for euer. Praiſe the Lord.*

The points handled herin are theſe:

1 An exhortatiō { O praiſe the Lord, praiſe him, praiſe the Lord. } — Herin is intreated of the antiquity & vſe of church-muſick & ſinging of pſalms & hymns

2 The Perſons { Heathen, Gentiles; Nations, Iewes } — Herein is ſhewed the generality that *All* ſhold praiſe god in publike cōgregations, with ſeuerall names of the places of Gods worſhip.

3 The Reaſons: for his { Mercie and Truth } — Herein is ſhewed
1 The blindnes of the Gentils in worſhipping ſtrange gods,
2 Gods mercy in bringing thē to the knowledge of him in Chr. by the truth of his Goſpel.

To

TO THE TRVLY *Religious, and my euer honoured* friend Mrs *Anne Saddler*, eldeſt *daughter to the Right honourable* Sir *Edward Coke*, Knight.

Vertuous and Noble Miſtris:

WHat induced me to cõmend theſe my meditations and labours to your fauourable protectiõ, needs no long relation: ſince your owne piety and deuotion, your zealous affectiõ to the ſeruice of God and the Miniſters of his word, and moſt eſpecially to my poore ſelfe, may ſufficiently ſhewe it. So that I cannot but aſſure my ſelfe, If there bee any thing heere worth obſeruation, your religious care will

will practiſe it: If ought amiſſe, your iudgement can mildely correct it, or your loue can couer it. Shee liues againe in your life whome my ſoule once honoured: and hee cannot die whilſt you liue, whome I ſhall euer reuerence. I meane your honourable Father, and that bleſſed Saint in heauen your mother: whome I cannot thinke of, without teares both of ioy & ſorrowe, when I remember our loſſe and her happineſſe. So I muſt confeſſe, my obligation to you is very great, in regard of thoſe parents from whom you are deſcended: But, thoſe Chriſtian vertues, which you haue from them as hereditary, binde mee to you in a farre greater dutie; which are ſo well known to the world I need not mention them. Only thus much giue mee leaue to exhort you; Goe on ſtill meekely in that pious & religious courſe you are in; diligence in reading and meditating the ſacred word of God, frequency and deuotion in prayer, Charitie in clothing the naked, & feeding the hungrie ſoule, courteſie and ſweetnes of nature to all. Still, ſtill continew conſtant in thoſe ſayntlike vertues which will renowne your memorie as an example to after-ages. So ſhall it be truly ſayd, as it hath beene often, that you haue beene the

glorie

glory of your owne ſexe and theſe wicked ſymes, honoured ſo wiſe and noble a father, and kept ſo bleſſed a mother ſtill alyue. And this I will adde for your comfort; Your goodnes ſhall not bee forgotten. The euerlaſting Redeemer liueth: the reward is comming: the crowne is burniſhing. That God, which you faithfully ſerue, with ten thouſand Angels and Archangels, behould your life, and prepare you a better. The full aſſurance whereof, to your owne Soules conſolation heere, and the perfect fruition hereafter, he hath euer wiſht you, that will euer reſt

Yours faithfully

deuoted,

ANTHONY MAXEY.

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THE GOLDEN CHAINE OF *Mans Saluation.*

ROMANES 8. verſe 30.

Moreouer, whom he predeſtinated, them alſo hee called: and whom he called, them alſo hee iuſtified: and whom hee iuſtified, them alſo he glorified.

EVery Scripture (ſaith the bleſſed Apoſtle) giuen by inſpiration, is profitable to inſtruct the man of God, and to make him perfect to good workes. Yet notwithſtanding, if a man ſhould 2 Tim. 3. 6

seek vpon purpose, and line by line trace the whole body of the Scripture ouer; of all others, this one short verse is most diuine, most excellent: *Singuli sermones, syllabæ, apices, puncta, in diuina Scriptura plena sunt sensibus*: In the holy Scripture, euery speech and sentence, euery verse, euery poynt and syllable is rich in sense, and full of diuine and holy Mysteries.

Hier. in cap. 3. ad Ephes.

So it is here. For the points of doctrin, it containeth the whole summe of our religion: for the maner, it consisteth of a sweet gradation: for the matter, it is full of comfortable instruction: for the depth of the vnderstanding, it hath in it such sweet, profound, and heauenly Mysteries; that as it is written, the head of the Riuer Nilus could neuer bee found: so the height, depth, and spirituall knowledge which lyeth couched in this whole Verse, in euery poynt, in euery word, it is vnsearchable, it cannot bee sounded. Concerning the Doctrine.

Surely, how soeuer men doe liue at ease for a time in this life, and carelesly passe on in this busie world, yet the especiall and maine point, is the saluation of the soule.

ſoule, to bee aſſured of the life to come: and if a man might bee ſatisfied therein, then all were well, all were ſure indede.

Alas this life endeth, & God knoweth how ſoone; euen this night before to morrow may my ſoule bee taken from mee; and if I could proue vnto my heart, that God had choſen me to eternall life, then I ſhould thinke my ſelfe the moſt happy and bleſſed creature aliue. In this great and waighty point of ſaluation for euer, to anſwere a man throughly and ſoundly, to ſatisfie a mans heart and ſoule vnto the full, there is no one place in all the holy Book of God, that can ſo briefly, ſo plainely, ſo ſufficiently inſtruct vs, as this one ſhort verſe.

The ancient Fathers, in the courſe of their Writings, they doe call it, *The golden Chaine of our Saluation*, becauſe each one of theſe: *Predeſtination*, *Calling*, *Iuſtification*, and *Glorifying*, are ſo coupled and knit together, that if you hold faſt one Linke, you draw vnto you the whole Chaine: if you let goe one, you loſe all.

For the maner of my proceeding ac-

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Hier. in cap. 3. ad Ephes.

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For the maner of my proceeding ac-

cording to the Fathers alluſion: firſt I will vntie this Chaine, and weigh euery Link in his owne proper Balance, & ſo handling euery poynt ſeuerally by it ſelfe, in the end I will knit them vp, and cloſe them together againe. And here before I enter any further, I moſt humbly craue pardon, and fauourable conſtruction in this matter. I know very well, I am to touch a very great and waighty point of Religion, indeede ſo ſecret and deepe, that I doe throw my ſelfe downe at the foot of Gods mercy-ſeat, beſeeching him with all humbleneſſe, to ſupport my weakneſſe, to enlarge my heart, and to giue mee an vnderſtanding ſpirit, that whatſoeuer I ſhall ſpeake, it may be with ſuch truth of his word, with ſuch zeale of his glory, with ſuch reuerence of his Maieſtie, as becommeth his ſeruant, and this holy place. For *Predeſtination* being ſo high a point, wherein offence may be giuen by wading too farre: by Gods aſſiſtance, it ſhall bee touched ſo plainely, and with ſuch moderation, as euermore I will be ſure to keepe the rule of the ſacred word of God for my guide.

Predeſtination part of the Goſpell, may bee preached of diſcreetly, & reuerently. Aug. de bono perſ. c. 14 15. 20. De corrup. & grat. c. 5. 14 and 16. Pet. Mart. locis com. claſſ. 3. c. 1. Zanch. de natura Dei. lib. 5. cap. 2.

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The purpose and drift of Saint *Paul* in this place, is to proue to the Romanes, being then in persecution, that how soeuer in this life, misery and afflictions did befall them, yet their saluation stood sure and most certaine, because it depended vpon the vnfallible purpose of God, which is here called *Predestination*. So that, *Predestination* is the secret & immutable purpose of GOD: whereby he hath decreed from all eternity to call those whom hee hath loued in his Son Christ, and through faith and good workes to make them vessels of eternall glory.

That GOD of his free mercy hath made choise of some to eternall life, it is apparant in divers places, *Ephes.* 1. vers. 5. *He hath predestinated vs to bee adopted vnto himselfe, through Iesus Christ, according to the good pleasure of his owne will.* Ephes. 1. 5

In the 2. to *Timoth.* 1. the 8. and 9. verses. *Hee hath saued vs, and called vs according to his owne purpose and grace, which was giuen to vs through Christ Iesus, before the world was.* 2 Tim. 1. 8, 9

So then, as the Potter hath power ouer the Clay, to make it, either a vessell of honour, or dishonour: so Acts 13. 48

God hath power ouer the Sons of men: and of his owne free mercy hath made choice of some to eternall life, and others
Prou. 16. 4. hath left vnto perdition. *God hath created all for himselfe, and the wicked for the euill day.*

Now if it bee demanded why GOD hath made choice of some, and not of others, and thought iniustice and want of compassion, that hee should reiect men before they bee borne and brought into the light; and ere euer they haue done
Rom. 6. 11. 12 good or euill, as it is said in *Rom. 9.* 11, 12. *Ere euer the children were borne, when they had done neither good nor euill (that the purpose of God might remaine, according to election) I haue loued* Iacob, *and I haue hated* Esau. In this case I first answere
Esay 45. 9 plainely with the Prophet *Esay* in his 45. Chap. vers. 9. *Woe be vnto him that striueth with his Maker: or what art thou (O man) that darest stand vp to pleade against God? The clay may not dispute with the Potter.* Man that is but dust and ashes, hee may not reason the case with his Creator. To know further, why GOD hath made choise of some and not of others: there

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is no other reaſon to be giuen, no other anſwer to bee made, but that it is his good pleaſure, it is his will. *Miſericordia eius, cauſa miſericordiæ: God ſhewes mercy, to whom he will ſhew mercy, & he hath compaſſion vpon vvhome it pleaſeth him to haue compaſſion.* There is power and free liberty in GOD, to giue and beſtow his grace, both to whom, when, and how much ſoeuer it pleaſeth him. *Huic fit miſericordia, tibi non fit iniuria* (ſaith Saint *Auguſtine*) God chuſeth one, hee refuſeth another; to him hee ſheweth mercy, to thee hee doth no iniury. Rom. 9. 15 Exo. 33. 19

Here then wee muſt reſt, here wee muſt make a full point. It is Gods good pleaſure, it is his will. And this one anſwere, it is a barre for all deepe queſtions, either * of *Predeſtination, Election, Deſtinie*, or any ſuch like. It is Gods good pleaſure, it is his will. His will is the cauſe of all cauſes: and further we cannot goe. Whom this anſwere doth not content, Saint *Gregory* doth anſwere directly: *Qui in facti is Dei rationem non videt, infirmitatem ſuam conſiderans cur non videat, rationem videt:* In the hidden works of God,

* *Fatum ad neceſſitatem: Prouidentia ad ſapientiã: Predeſtinatio ad voluntatem, referetur.* Greg. Mag. in c. 9. Iob.

hee that ſeeth not a reaſon, if hee ſee his owne infirmitie, hee ſeeth a ſufficient reaſon why he ſhould not ſee. Wee conclude then with good Saint *Auguſtine* in his 59. Epiſtle *ad Paulinum: Occulta eſſe cauſa poteſt, iniuſta eſſe non poteſt:* Why God hath made choyſe of ſome, and not of others; howſoeuer vnto vs the cauſe be hidden, yet vndoubtedly it cannot be vniuſt.

Aug. 59. ad Paulinum.

This Doctrine briefely ſet downe, and thus plainely appearing; that *Predeſtination is the immutable purpoſe of God; whereby hee hath made choiſe of ſome, and reiected others, according to the pleaſure of his owne will*; It ſeemeth at the firſt, when men doe commit ſin, they cannot auoid it, as if God had ſo ordained it. Hee hath made choice of ſome to life, and others hee hath reiected: therefore when they ſinne and follow the courſe that leadeth vnto death, they doe it of neceſſitie. *O, GOD forbid there ſhould bee vnrighteouſneſſe in God, or iniquitie in the Almightie. For God hath commanded no man to doe vngodly: neyther hath he giuen any man licenſe to ſinne.* Before wee reſolue this doubt, there ariſeth a very notable and neceſſary queſtion

predeſtination.

God is not the Author of ſinne.

Eccleſ. 15. 10

queſtion; which (in times paſt) hath troubled many wits. If God bee not the author of ſinne, if hee be not the cauſe of mans offending, how came ſinne firſt to bee? how came it in? where was the firſt beginning of it? The heathen Philoſophers they roued at the matter a-far off: the Epicures, they ſaid it came in by chance: *Ariſtotle*, and his ſect, they ſaid, it was the error of nature: *Plato* came a little nearer, and hee ſaid, it arole ἐξ ὕλης, out of the nature of man: *Manicheus*, the Heretike (to auoid the former opinions) hee fained two Gods: *Duos affirmauit eſſe Deos: alterum quidem bonum; alterum verò malum*: One hee auerred to bee the author and beginner of all good, the other the firſt cauſe and author of all euill. This opinion went currant a long time, almoſt 300. yeares, as *Nicephorus* writeth; and the reaſon was, becauſe men neuer looking into the word of truth, by the light of nature they could neuer finde from whence ſinne came.

That wee may fully vnderſtand this point, very briefly wee will ſet downe the lineall deſcent of ſinne.

How came ſinne firſt to be?

Clemens lib. 3. Recog.

Niceph. eccleſ. lib. 5. cap. 31

Anſwer:

Sinne

Iam. 1.19

The liuall descent of sinne.

Psal. 51.5

Aug. *Nemo nascitur nisi trahens pœnam, tranhensque meritum pœnæ.*

Sin first ariseth from concupiscence. *Euery man is tempted, when hee is drawne away by his owne concupiscence, & is inticed.* All sinne, all wickednesse of this life (whatsoeuer) first ariseth from concupiscence, from our owne wickd inclination. From whence then comes concupiscence? that *Dauid* shewes, *ex immundo semine: We are borne in iniquity, and we are conceiued in sinne:* as the originall doth signifie, we are al *warmed* in vncleane bloud. If we be all borne in sinne, and by nature corrupt, wee must ascend higher to our first parents, and know how they came first to sinne: *Adam* and *Eue* (as appeareth in the 2. of Genesis) the first, sinned by yeelding consent vnto the diuell: they tooke it from Satan. Here then comes in the maine question; How came the diuell first to sinne? The diuell at first was created *in potestate standi & cadendi:* hee had in his first creation, a possibility to stand or fall: power of continuance, that hee had from God: possibility of falling, that he had from him selfe. For it is a ground in Diuinity; *Immutabiliter bonum esse, Dei proprium est:* To be immutably good without

without anie change or alteration, it is onely proper vnto God: therefore had he poſsibilitie to ſtand or fall. Saint *Auguſtine* alſo he rendreth another reaſon why the diuell (created an Angell of light) had poſsibilitie of falling: Becauſe (ſaith hee) at the firſt he was created of nothing, therefore hee had in him poſsibility to returne to nothing: if ſo bee hee did not relie on the goodnes of his Creator, if hee did not ſubiect himſelfe vnder the power of God.

To reſolue then: Satan at the firſt was created an Angell of light, and had poſsibilitie to ſtand or fall: but in the 14. of *Iſaiah*, and the 14. verſe. whereas hee ſaith there: *I will aſcend aboue the height of the clouds, I will bee like the moſt high:* then did Satan chooſe rather to bee an abſolute nature in himſelfe, to ſhake off his alleagiance, & to abandon the goodneſſe of God: then (relying ſtill on God) to bee eſtabliſhed by his power. Our Saviour Chriſt ſaith; *I ſaw Sathan fall as lightning from heauen*, and the lightning wee know, is not caſt downe, by any other: but it falleth and breaketh out of it ſelfe Luk. 10 18

2 Pet. 2. 1 selfe alone. *The diuell* (saith Saint *Peter*) *was cast downe to hell, and deliuered vnto chaines of darknesse*: the reason is rendred in the 6. of *Iude*: because when hee had possibilitie to stand or fall, *hee kept not his first estate. Non perstitit in veritate*: Ioh. 8. 44. *hee abode not in the truth*. So then, to descend again. The diuell, hee is *primitiuus peccator*, hee was the first offender:

1 Ioh. 3. 8 *For, hee sinned from the beginning*. From the diuell sinne was deriued vnto *Adam*: from *Adam*, to all his posteritie, borne of vncleane seed: from the corruption of vncleane birth, it is secretly conuaied to our inclination, to concupiscence. Thus from the diuell sinne first boileth vp; as out of the maine sea: from him, when it comes to *Adam*, it ariseth, as out of a spring: from this spring it is reserued in nature, as in a conduit: from nature conuaied to concupiscence, as by a pipe: and from thence, doth issue a streame of wickednesse, to the sea againe.

Now, although it bee thus manifest, that sinne doth proceede from the suggestion of Sathan, working with our owne concupiscence: yet, cuill and godlesse

leſſe men, they think, they are tempted of God: & when they ſin, they doe not ſtick to ſay, *god hath ſo decreed it, let him therfore worke his will: for who hath euer reſiſted his will? Homer* that notable Heathen Poet, he anſwered ſuch men very fitly in the perſon of *Iupiter*, ſpeaking in this ſort:

Ὤμοποι οἷον δὴ νῶϊ θεοὺς βροτοὶ αἰτιόωνται
Ἐξ ἡμέων γάρ φασι κακὰ μέμπλαται, οἱ δὲ καὶ αὐτοὶ
Σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον, ἄλγε' ἔχουσιν. Hom. Od. 1. Pag. 2.

O yee fooliſh mortall men, euer and anon, you cry out of the immortal gods, imputing to them the cauſe of your miſeries, when (indeed) your ſelues are the workers of your owne woe. *Perditio tua ex te: O Iſrael, thou haſt fallen by thy owne iniquitie.* Hoſ. 14. 2 *Stygias vltrò quærimus vndas.* Like the *Oſtrige*, we doe pricke our ſelues with our owne feathers; and wee our ſelues doe cauſe the ſhip to leake where wee ſaile. *Proprijs pennis configimur.* *Onely (loe) this haue I found, that God hath made man righteous, but they haue ſought out many inuentions.* Eccleſ. 7. 31 *Quare peccas? quia neſcis? &c.* How comes it to paſſe, ſaith Saint *Auguſtin*, that thou doſt ſinne? becauſe thou art ignorant? it is not ſo: why doſt thou ſinne? becauſe thou art compelled? there is no ſuch matter:

ter: why doſt thou ſinne? becauſe it pleaſeth, it delighteth thy wicked, and corrupted nature. Prou. 29.6 *In the tranſgreſſion of a man is his ſnare.* Of our owne accord, wee runne wilfully into the dead-fall of ſinne: ſo is it in the 9. *Pſalm* & 16 verſe. *The vngodly is trapped; how? not by God, but by the workes of his owne hands.* The Lord our God is good, holy, and onely holy: ſo holy, that (as *Iob* ſaith) *the Angels are vncleane in his ſight*: ſo pure, that his Eſay 6.2 Miniſters, the Cherubins are of fire moſt cleere: and yet the Cherubins and Seraphins doe couer their faces with their wings, as not able to behold the perfect brightnes of his moſt pure and vndefiled Maieſty. Therefore although no action can be done without God; and that his power is ſo in al things, that we cannot ſo much as lift vp our finger without him; Act. 17.18 *For in him wee liue, and moue, and haue our being.* Yet is not God the cauſe of any ſinne: Θεος ανάιτιος πᾶσι κακῶν: Wee cannot faſten the leaſt touch of any euill vpon God. But ſo it ſtands: Greg. Naz. *Vna eademq; actio tribuitur, & cauſæ principali, & inſtrumentali*: In one and the ſelfe-ſame action there

here is a double cauſe. Firſt, the inſtrumentall cauſe mouing: then God ſeparated frō the inſtrument; yet giuing power of motion to the ſame. Through this double cauſe of mouing, ther is a double worke, which vnto vs ſeemeth to bee but one. For example: God (as appeareth in the 2. of the *Acts*, and the 23. verſe) by his determinat counſell and fore-knowledge, deliuered vp our Sauiour Chriſt, as the principall cauſe; *Iudas* as the inſtrumentall: yet neyther is God to be drawn in as a party in *Iudas* fault; nor *Iudas* to bee excuſed as furthering the worke of God: for God neuer cōmanded *Iudas* to deliuer vp Chriſt: nor *Iudas* in deliuering him had any ſuch intention as to doe God ſeruice in the execution of his will. *Deus agit per malos, non in malis*. The wicked are the inſtruments of God; yet not God the cauſe of their wickedneſſe. God is the cauſe of the action, but not of the euill, or qualitie in the action. For example: A man trauelleth his Horſe by the way, hee is the cauſe of his going; but if his horſe halt, or haue an ill paſe, hee is not the cauſe of his ill going.

Auguſt. ad Simplicianum, lib. 2. quæſt. 1. *Sicut non eſt mala voluntas à Deo, ſic non eſt poteſtas niſi à Deo.*

A cun-

A cunning man ſtriketh an inſtrume with his fingers: hee is the cauſe of t ſound, but if the inſtrument bee bad, o the ſtrings not well choſen, he is not t cauſe of the ill ſound.

The Iron ruſteth, thou wilt not wi it vpon the Smith: Wine ſowreth, th fault is not in the Vintner. In the He uens there is a double motion, σφορὰ κ ἀντίσφορη: The fixed Starres, & the whol Globe of all, is carried about with on Sphere & with one motion: yet the Pl nets in themſelues haue a wandring an vncertaine courſe. The like we may vſu ally behold in euery Clocke: the greate & higheſt wheele moueth, and carrieth about all the reſt: yet in this motion, ſom wheeles turne to the right hand, others t the left, and that by a contrary courſe.

Ariſtoxenus in lib. de ſoraminibus tibiarum.

So then, it fareth thus with the wicked, As he that hath an euill and corrupt ſtomacke, if hee doe eate hony, it turneth into gall: or, as if a mans hand bee out of ioynt, when he would moue it one way; it turnes another: ſo the wicked and godles men; whereas the light of nature, Gods ſpirit, and his word, leadeth them one

one way, their vile inclinatiõ, their own concupiſcence leadeth them another.

Now then what ſhall wee ſay? is there vnrighteouſnes with God? doth he cauſe vs to commit ſinne? No, God forbid, *wickednesse ſhould bee in God, or iniquitie in the Almighty.* But as it is ſaid before, *Euery man is drawne away by his owne concupiſcence, and is enticed: luſt, when it hath conceiued, bringeth forth ſinne, and ſinne, when it is finiſhed bringeth forth death.* Iob 34.10 Iam. 1.14

Hauing hitherto freed God from all imputation of euill, by ſhewing from whence ſinne comes, and that God is not the author of it: We doe here meet with the Pelagian heretike (who not able to vntie this knot) affirmes that the wicked are reiected, for the ſinnes which God fore-ſaw they would commit: and ſo contrariwiſe, the godly preuenting the grace of God by their merits, are predeſtinated, and choſen through faith, and good works, which God fore-ſaw they ſhould doe: Making Gods eternall election to depend vpon our faith, and vpon our workes; whereas (cleane contrary) our faith, our good workes, and all the Aug. lib. de hæreſi.

good that is in vs, doth wholly depend vpon Gods free election.

Ephes.1.4 Saint *Paul* saith directly, *God hath chosen vs in his son Christ, before the foundation of the world was.* If *in Christ*, assuredly it appeares wee were vnworthy in our selues, and so Gods election is the cause of our good workes. *Et causa non est posterior suo effectu* : the cause, it doth neuer follow the effect.

Pet. Lomb. The learned Schoole-man makes it plaine: *Non ideò electus est quis, quia talis futurus erat, sed ex tali electione talis est factus:* no man was euer chosen through Faith and good workes, which God foresaw that hee should doe : but the Faith and good workes which wee now doe, proceede frō the eternall Election, which went before.

2 Tim.1.9 This doth the Apostle very plainely set downe. *God hath saued vs, and called vs, not according to our workes, but according to his owne purpose and grace which was giuen to vs, through Iesus Christ, before the world was.*

Calling

Calling.

Moreouer whom hee Predeſtinated, them alſo hee Called.

AS from the maine Sea, wee doe ſtrike into ſome Channell or Riuer: ſo from *Predeſtination* (the great depth of Gods counſell) the Apoſtle commeth vnto *Calling*. For, whereas it hath beene ſhewed in the opening the firſt point, that God of his free mercy did chooſe ſome to life, and others hath left to perdition: in this caſe, if GOD ſhould neuer *Call* men; if he ſhould neuer offer them grace, it might ſeeme preiudiciall to his mercy: and though we did ſinne, yet it might be thought, our ſelues could not redreſſe it. For this cauſe the apoſtle commeth from *Predeſtination* to *Calling*, that is, from Gods determinate counſel, to the meanes which hee hath appointed for our ſaluation.

This *Calling* is two-fold: either outward, or inward. The outward & generall *Calling*, is by the workes of God, and by his

Plut. de tranq animi.

word. First, by his workes. This world it is an Vniuersitie, or a Colledge, wherein there are two Lectures, whereof euery man liuing must bee an hearer, and a learner. The first is the Philosophy Lecture, concerning Gods workes, in the heauens, and all his creatures: by the which wee are taught, and daily *called* to know God.

This is a plaine & easie Lecture, written in great Capitall Letters, that euery simple and ignorant man may reade it running. The other is the *Diuinity Lecture*, when wee are exempted from the first, and led on further to knowe God in his word. But these Lectures; they are

Psalm. 19.

expressed together in the 19. Psal. From the 1. vers. to the 7. is contained the Philosophy Lecture. *The heauens declare the glory of God: and the firmament sheweth his handy worke. Day vnto day vttereth the same, and night vnto night teacheth knowledge: there is no speech nor language where their voyce is not heard. Their sound is gone forth through all the earth, and their words vnto the ends of the world. In them hath hee set a Tabernacle for the Sun, which commeth forth as a Bridegroome out of his Chamber,*

Chamber, and reioyceth like a mighty man to runne his race: his going out is from the one end of the heauen, and his compaſſe is vnto the ends of the ſame, and none is hid from the heate thereof.

The Diuinitie Lecture begins at the 7. verſe, and continues to the 11 verſe.

The Law of the Lord is an vndefiled Law, conuerting the Soule; the teſtimonie of the Lord is ſure, and giueth wiſedome vnto the ſimple. The Statutes of the Lord are right, & reioyce the heart. The commandement of the Lord is pure, and giueth light vnto the eyes. The feare of the Lord is cleane, and endureth for euer. The iudgements of the Lord are true and righteous altogether. More to bee deſired then gold; yea, then much fine Gold ſweeter alſo then hony, & the hony-combe: Moreouer by them is thy ſeruant taught, and in keeping of them there is great reward.

Touching the Philoſophy Lecture: that wee are all firſt *Called* to know God by his workes; it is moſt apparant. For κόσμος, *eſt diuinitatis Symbolum*: the world is the Glaſſe of Gods Diuinitie. The Heathen Philoſopher ſaith: *Deus tangitur in operibus*, GOD is euen touched in his workes

Iamblicus de myſteriis.

workes. Hee iumpeth with Saint *Paul*, *Acts* 17.27. *The heathen by groping might haue found him: for doubtlesse hee is not farre from euery one of vs.* In the 143. Psalme, and the fift verse, the holy Prophet saith thus: *I will muse vpon all thy workes, and exercise my selfe in the workes of thy hands.* If a man will profit by this Philosophy Lecture, hee must vse meditation. For indeede if a man doe rightly consider the ebbing and flowing of the Sea, whereof no reason can bee rendred: of the certaine course and change of the Moone, with the secret influence of the same: the nature of the Winde, no man knoweth whence it commeth, nor whither it goeth: the hugenesse of the swelling Sea, girt in by Gods commandement, that it doth not ouer-flowe the bankes: the raging thunder, which makes all the beasts of the field to tremble: the fearefull lightning, which in the twinkling of an eye passeth from East to West: how all things keepe their appoynted course wherein they were created: As wee walke abroad in the fields, if wee doe behold and view the glory of the

the Sun and Moone, the beautie of the Starres, the ſweet Deawe, diſtilling Showers, greene Paſtures, pleaſant Meadowes, cleare Springs, thicke Woods, guſhing Fountaines, the wonderfull increaſe of Corne, Cattle, and ſuch like: who is he (beholding theſe things, & ſeriouſly meditating vpon this Philoſophy Lecture) but he muſt needes confeſſe that God doth *Call* him, being ſo manifeſtly taught to know him in his workes?

And, as God is thus ſeene, and taught vnto al the heathen people by his works, in μεγαλοκόσμω, in the frame and compoſition of this great world: ſo likewiſe GOD doth *Call* vs, by his workes, in μικροκόσμω, in the little world of man: *Homo eſt Cæli ſimulacrum, & interpres Naturæ*: Man, hee is the picture of the heauens, and the interpreter of Nature. Concerning God wee acknowledge him to be a Spirit: concerning the world we haue found it to bee a body: in man wee haue an abridgment of both; namely, of GOD, in regard of his ſpirit; of the world, in the compoſition of the body: as though the Creator (vpon purpoſe,

to set forth a mirrour of his workes) intended to bring into this one little compasse of man, both the infiniteneſſe of his owne nature, and the hugeneſſe of the whole world together.

As in the world, ſo in the body of man, there is a wonderfull mixture of the foure Elements. The Heart, placed in the middeſt as the Earth or Centre: the Liuer, like the Sea, from whence the liuely Springs of bloud doe flow: the Veynes, (like Riuers) ſpreading themſelues abroad vnto the vtmoſt members: the Braine which giueth light and vnderſtanding, placed aloft like the Sunne: the Senſes ſet round about, like Starres, for ornament: the Countenance of man, full of grace and maieſtie, ſtriking a terror into all creatures. Such and ſo wonderfull is God in his power, that hee is ſeene in the workmanſhip of the body.

But if man (as it were out of himſelfe) could behold this bodie receiuing life, and entring into the vſe of all his motions; Ioynts mouing ſo actiuely; Sinewes ſtirring ſo nimbly; Senſes vttering their force ſo ſharply; the inward Powers ſo ex-

excellent; the Spirit, ſupernaturall; Reaſon, ſo diuine; the Minde and Cogitation, ſo quicke and infinite; the Vnderſtanding, ſo Angel-like; and the Soule (aboue all) *Dei χάραγμα*, the ingrauen Image of the immortall god: If a mā could enter into himſelfe, and conſider rightly of this, he muſt needs be driuen to cōfeſſe, that God hath *Called* him by thoſe works, wch are moſt apparant in himſelfe.

The Soule

Therefore as Saint *Paul* ſoundly reaſoneth, in the 1. to the *Romans*, and the 20. verſe. No man can excuſe himſelfe: Neyther the Turkes, who acknowledge *Mahomet* their great Prophet: nor the Indians, that worſhip the Sunne: nor the Egyptians, that offer ſacrifice to all manner of beaſts: neither they, nor any other remote and barbarous people, that doe worſhip ſtrange Idols of their owne inuention: none of theſe can excuſe himſelfe, and ſay, hee is not *Called*: *becauſe the inuiſible things of GOD (his eternall power and God-head) are ſeene by the creation of the world, being conſidered in his workes: to the intent all men might bee without excuſe.* Thus wee ſee, by this Philoſophie

Wiſd. 13. 8 They are not to bee excuſed.

Wiſd. 13. 9 By the greatneſſe of the creatures and their beautie, the Creator being compared might bee conſidered.

Gods Diuine Lectures

Psalm. 146. 19. 20

ſophie Lecture, all people (whatſoeuer (are inſtructed to know God. But to his owne people, God reades Diuinitie lectures: he *Calleth* and teacheth them by his word. In the 146. Pſalme, and the two laſt verſes: *GOD hath giuen his word vnto* Iacob, *his ſtatutes, and his ordinances vnto Iſrael. Hee hath not dealt ſo with euery nation, neither haue the Heathen knowledge of his lawes.* So then, as in the 1. of Kings 6. 28. verſe, there is mention made of three Courts of the Temple at Ieruſalem, wherein GOD was worſhipped: ſo here are three Courts.

Firſt, wee behould God in the frame and compoſition of the Heauen, and the Earth, as the great and outermoſt Court: then wee ſee God in our ſelues, in the workmanſhip of the body, in the powers of the minde and ſoule; there is the inner Court. Laſtly, with the high Prieſt, we enter into *Sanctum Sanctorum*: that is, we behold God, and learne to know him in his ſacred and heauenly Word. All the Prophets, and Apoſtles, all the Miniſters of God, they are Diuinitie Lecturers: and all

l Nations, people, & kinred, to whom ey haue and doe preach the Goſpell of hriſt Ieſus; all theſe haue their outward *alling*: and vnto all theſe, grace, mercie, nd ſaluation in Chriſt Ieſus hath beene ffered. And hereof is that place vnder- ood in the 20. of Matthew, verſe, 16. *Many are called, but few are choſen.* that is, y the outward *Calling*, both of the orkes of God, and of his word, many re *Called*, (for this outward *Calling* is ommon both to good and bad) ut by the inward *Calling*, effectually orking in them a liuely faith apprehen- ling CHRIST; ſo, very few are *alled*. Here, in this place of Saint *Paul*, s meant a more ſpeciall, powerfull, and nward *Calling*, which is wrought by Gods ſpirit, and ioyned with faith: ſo oth Saint *Auguſtine* expound it, in his ooke *De Prædeſtinatione ſanctorum: Non quacunque, ſed qua, vocatione ſit credens*: Whomſoeuer God hath choſen to life, him hee hath alſo *Called* by that *Calling*, whereby hee is made and becomes faith- full. Acts the 16. and 14. *A certaine wo- man named* Lydia *heard vs.* There is the out-

Act. 16. 14
Eph. 1. 13

outward *Calling*: *and the Lord opened her heart, ſhe attended to the things which Paul ſpake, and ſhee was baptized*: there is the inward *Calling*. This then is the ſound & plaine meaning of theſe words: *Whom hee hath predeſtinated, thoſe hee hath called*, that is, thoſe whom hee hath choſen vnto eternall life, hee hath alſo ordained to vſe the meanes of ſaluation, which is an effectuall *Calling by his Word and Spirit*.

Hauing diſcuſſed this ſecond point whereby it appeareth, how all men liuing are *Called*, both by the workes of God, and by his word, wee may here ſee how the diſſolute liuers and prophane Atheiſts of theſe our times deceiue themſelues. It is a common conceit, ſoftred in the boſome of many: yea, vile and ſenſuall men, they will not ſticke to ſay: If I be ſaued, I am ſaued: If I be choſen to life, I am ſure of ſaluatiō: If otherwiſe, I cannot auoyd it. Aſſuredly ſuch men, they doe ſpeake as peruerſly, and as ſenſleſly, as if a man ſhould ſay, that hee would gladly bee at Yorke, and yet will vſe, neither horſe, foote, nor Wagon, but

t will flie thither. For the determinate unſell of God, it doth not take away e nature and propertie of ſecondarie uſes, it doth not take away the meanes ſaluation but rather, gods ſecret coun-l, it doth ſet thoſe courſes in order, d doth diſpoſe of thoſe means to their ppointed end.

Gods purpoſe, his eternall decree is ot to bee ſought out in his bottomleſſe ounſell. For then wee muſt all cry out ith Saint *Paul*, Ω βάθος πλούτου, καὶ σοφίας Rom. 11.33
καὶ γνώσεως θεοῦ. *O the deepeneſſe of the iches, both of the wiſedome and knowledge f GOD! how vnſearchable are his iudge-ents, and his waies paſt finding out!* But ods purpoſe, his eternall decree is to ee ſought out in the meanes, and in he manifeſtation appointed for the ame.

The courſe and order of mans ſalua-ion, is like a golden Chaine; and this erſe may fitly bee called *Iacobs Ladder*, hereupon the Angels and Saints of the Church doe deſcend and aſcend vnto God. *Iacob* wreſtled with the Angell at he foote of the Ladder: wee muſt not bee

bee ſo hardie, as to wreſtle with God at the top of the Ladder. Wee ſee here, God hath ſet downe, not onely *Predeſtination*, as though wee ſhould ſtay there; but *Iuſtification* and *Calling*, as middle-ſteps and degrees, whereby wee muſt aſcend vnto God. Wee muſt not pull downe the Ladder, and thinke to iumpe into Heauen. To ſay, If I bee ſaued, I am ſaued; it is the diuels diuinitie. When our ſauiour was vpon the pinnacle, hee bad him caſt himſelfe downe headlong,

Matth. 4. 6 for (ſaith hee) *God hath giuen his Angels charge ouer thee, leſt at any time thou daſh thy foote againſt a ſtone.* Hee left out the chiefe point (in all his wayes:) it was not the right way from the pinnacle, to caſt himſelfe downe headlong.

No more is it heere the way, to ſtand vpon this high point and dangerous pinnacle of *Predeſtination*, to caſt a mans ſelfe downe headlong, deſperately, ſaying, If

Oze 2. 11 I bee ſaued, I am ſaued. In the 2. of *Oze* 11. verſe, the Lord there promiſing temporall blesſings, ſetteth downe an order and a courſe, how they hang together: I (ſaith the Lord) *will heare the Heauens,*

and

and the Heauens ſhall heare the earth, and the earth ſhall heare the corne, and wine and oyle, and the corne and wine and oyle ſhall heare Iſrael: ſo likewiſe in the ſpirituall bleſſing of the ſoule, there are meanes, and an order, how wee come vnto the ſame. God by his Sonne Chriſt, Chriſt by his Word; his Word worketh by his Spirit; his Spirit doth certifie our hearts; our hearts ſtand faſt by faith; Faith catcheth hold vpon Chriſt; and ſo backe againe, Chriſt preſenteth vs vnto God.

Here likewiſe in this Scripture; God hath choſen vs from euerlaſting; there is *Predeſtination*: hee doth not there leaue vs, but then hee doth teach vs by his Word; there is *Calling*: This Word (through his Spirit) ingendereth Faith; there is *Iuſtifying*: this iuſtifying Faith liftes vs vp vnto GOD; there is *Glorifying*.

Common ſenſe & reaſon doth teach vs, καὶ τέλος καὶ τὰ πρὸς τὸ τέλος: In euery action, the end & the meanes of the end muſt goe together. The end wᶜʰ euery one of vs doth deſire & aymeat, is eternal glory: wee muſt bee ſure then to lay hold vpon *Calling*

Ariſt. Rh. lib. cap. 7.

Calling and *Iuſtifying*, as the meanes ordained to come vnto this end. For this is a certaine and ſure ground in Diuinitie and Religion; Whomſoeuer God hath appointed vnto eternall life, hee hath alſo appointed that man to vſe the meanes whereby hee may come vnto the ſame.

To make this more plaine, let it pleaſe you to vouchſafe the hearing of an accident, which fell out very fitly to this purpoſe.

One *Ludouicus*, a learned man of Italie, yet wanting the direction of Gods good Spirit, and ſo neuer conſidering aduiſedly of the meanes of our ſaluation, hee grew at laſt to this reſolution; *Si ſaluabor, ſaluabor*: It bootes not what I doe, nor how I liue: *For if I bee ſaued, I am ſaued.* Thus *Ludouicus*, bewitched with this deſperate opinion, continued a long time, till at length hee grew very dangerouſly ſicke; whereupon hee ſent for a cunning & learned Phyſitian, & earneſtly requeſted his helpe: The Phyſitian, before-hand made acquainted with his former lewd aſſertion, how in his health he would vſually ſay, If I be ſaued, I am ſaued:

ſaued: hee likewiſe directed his ſpeech to the ſame purpoſe, and ſaid: Surely it ſhall be needleſſe to vſe any meanes for your recouery, neyther doe I purpoſe to miniſter vnto you: for if the time of your death bee not come, you haue no cauſe to feare, you ſhal liue & doe well enough without Phyſicke: and if the time of your death bee now come, it is vnpoſſible to auoyd it. *Ludouicus* muſing in his bed of the matter, and conſidering aduiſedly of the Phyſitians ſpeech, finding by reaſon, as meanes were to bee vſed for the health of the body, ſo God alſo had ordayned meanes for the ſaluation of the ſoule: vpon further conference, (with ſhame and griefe) hee recanted his former opinion, tooke Phyſicke, and ſo was happily cured both of ſoule and body at one time.

By this Doctrine of Gods loue ſo manifeſtly *Calling* vs, wee directly learne, that if a man doe thirſt after his ſaluation if a man would bee throughly aſſured in his heart and conſcience that God hath choſen him to eternall life, hee muſt not ruſh preſently into *Predeſtination*, into

Gods ſecret counſell; but he muſt enter into himſelfe, to try and examine whether hee bee rightly *Called*: for as the ſureſt way to come vnto the Sea, is firſt to finde out a riuer; ſo concerning our ſaluation, the plaineſt and ſureſt way to finde out the depth of Gods counſell, is firſt to come vnto *Calling*, vnto *Iuſtifying* which are as ſweet and liuely Springs flowing from the ſame.

Wee know, and ſee daily by experience, wee are not able to diſcerne, wee cannot pierce with the eye, to ſee what matter the Sunne is of; but wee can plainely ſee, and manifeſtly perceiue, both beames, and heate, and light, proceeding from the ſame. So here (concerning the firſt point of *Predeſtination* alone) wee cannot conceiue it, wee are not able to pierce it, for it is the way which the Eagles eye hath not ſeene; but *Calling* and *Iuſtifying*, which are as heate and light proceeding from the ſame, thoſe wee may as comfortably perceiue, as we doe ſenſibly feele the heate and operation of the Sunne. Here then is the dutie of a true Chriſtian, here is the part of a religious

ligious and good man indeede, not to venture his ſaluation vpon a bare ſpeech and preſumption of *Predeſtination*; but to vſe all meanes poſſible which God hath ordained.

That hee may truly be *Called* to heare the Word of God, and to ioy in the hearing of it, with loue, and with a deſire to profit, that hee may bee *Iuſtified*, (when hee hath heard) to bee feruent in prayer, zealous of well-doing, and abundant in all good workes of Charitie, that hee may bee *Glorified* in the life to come; to conſecrate both ſoule and body, and all the whole courſe of his life vnto GOD, that growing vp from faith to faith, from vertue to vertue, from hearing to beleeuing, from *Calling* to *Iuſtifying*, at length, Gods Spirit may certifie our Spirits, that wee are his, our bodies his, our ſoules his; and wee ſetled and ſealed vp in a Chriſtian ioy for euer.

Wherefore, I beſeech you all by the mercies of God, and I intreate you, as you hope to ſtand with comfort before God and his Angels at the laſt day; euery man lay hold vpon his ſoule betimes:

doe not esteeme the loue of any thing in this world, more then the loue of God purchased in his Sonne Christ Iesus. Take heede, and beware of this prophane speech, *If I bee saued, I am saued*; vtter it not in word, thinke it not in heart, away with it: For God is not the cause of our Condemnation, it is our selues. (Woe vnto vs wretches) we our selues are the workers of our owne
Wis. 1. 13 destruction. *Wisd.* 1. 13. *O seeke not death in the errour of the soule, & destroy not your selues with the workes of your owne hands.* *Bis interimitur qui suis armis interimitur.* Euery man may catch hold of this chaine worke and make sure his saluation, and striue to walke before the Lord in truth and with a perfect heart. On the other side, let no man passe on in a secure and careless course of life; nor on the other side curiously prye into the hidden counsell of the Lord: but euery good Christian with an humble spirit, with an honest minde, with a chearefull and good heart, seeke to apprehend those meanes which GOD hath appoynted for his saluation.

Iustifi-

Iuſtification.

Whom hee hath Called, thoſe hee hath Iuſtified.

THe third Linke of this Chaine is *Iuſtification*. It is a principle in Reaſon: *Actio perfecta non recipitur, niſi imperfectè primò*: An habit is not gotten at the firſt, the worke of our Regeneration is not wrought on a ſodaine. But as the Pſamiſt ſaith: *The Godly grow from ſtrength to ſtrength.* Pſal.84.7 And the Wiſe-man ſheweth how: *The light of the righteous ſhineth more and more to the perfect day:* Pro.56.4.18 So here, the Apoſtle (foote by foote) leadeth vs from one degree vnto another, till at length, wee may come to make our Election ſure. This *Iuſtification* it goeth a ſtep farther then *Calling*. For *Calling* is an inlightning the minde with ſpirituall knowledge: *Iuſtifying*, an eſtabliſhing of the heart with a grounded perſwaſion: *Calling*, is the beginning of conuerſion, but *Iuſtifying* is a full clearing of the heart: *Calling*, is the firſt change

of one that is regenerate; but *Iuſtifying* is the full perſwaſion of the Soule, when the Spirit of grace reſteth in vs, and wee ſetled and truely ſanctified in an holy and Chriſtian courſe of life.

So then, when wee haue not onely ſorrowed for ſins paſt, which is the firſt ſtep of our *Calling*: but further, when we are renewed in ſpirit, and ſo changed in our life, that for the moſt part, our thoughts, words, and workes are guided by the good Spirit of God (for *as many as are led by the Spirit of God, thoſe are the ſonnes of God*) then wee may aſſure our ſelues, that we are *Iuſtified*. Howſoeuer we be choſen from the beginning by Gods loue, and after *Called* by his word, yet there is neuer aſſurance vnto vs, vntill the holy Ghoſt hath ſealed it vp in our hearts: which ſealing is our *Iuſtification*.

Rom. 8. 14

Thus, to aſſure vs of our *Iuſtification*, it is not enough to bee *Called* to the knowledge of our ſaluation in Chriſt by his word; but after this knowledge to lay houlde vpon Chriſt by a working Faith, and ſo to hold on and continue ſtill, an

holy,

holy, Chriſtian, and ſincere courſe of life, that at length, as *Saloman* ſaith, *In water, face anſwereth face*; ſo in this worke of our *Iuſtification*, our Spirit may anſwere vnto Gods Spirit, that wee are his. Euen as the pure and Cryſtall-glaſſe doth liuely repreſent the Image which is ſet before it: ſo the heart once *Iuſtified* by a liuely Faith in Chriſt, in ſome good meaſure, doth expreſſe the Image of God, and ſtriueth to come vnto this marke, which is here propounded, namely, our *Glorification*. Pro. 27. 19.

Glorifying.

And vvhom hee Iuſtified, them alſo hee Glorified.

THe fourth Linke of this Chaine is *Glorifying*. Which *Glorifying* is the higheſt ſtep of *Salomons* Throne: it is that exceeding great reward which God promiſed vnto *Abraham*; it is that eternall waight of glory, whereof I neither

Aug. de Symb. lib. 3.

know how to beginne, nor how to make an end of ſpeaking. *In vita æterna, facilius poſſumus dicere quid ibi non ſit, quam quid ibi ſit*: In deſcribing the glory of the world to come, it is eaſier to expreſſe what is not there, then what is there. For there is no diſcontentment nor griefe, no faintneſſe nor infirmity, no mourning nor miſerie, no corruption nor death; but ioy, and fulnes of ioy for euer; ſuch ioy, as if wee had once taſted, we would deſpiſe the pleaſures of a thouſand worlds in hope of aſſurance to enioy it. For, after wee haue waded through the miſeries of this life, at length (in the twinkling of an eye, in a moment, with the ſound of a Trumpet) wee ſhall bee carried into the heauenly Paradiſe, into *Abrahams* boſome: thouſand thouſands of Angels and Saints, ſhall receiue vs with ioy and ſinging: Our meat ſhall be that bread of life, and that heauenly Manna which will taſte like whatſoeuer thing wee deſire: our drinke ſhall bee the water of life; which if wee haue once taſted, wee ſhall neuer thirſt againe; our mirth and muſicke, ſhall bee the ſong of the

the Saints: *Alleluia, honour, and praiſe, and glory bee vnto him that ſitteth vpon the throne, and vnto the Lambe for euermore.* Reue. 5. 13

There ſhall wee reioyce continually in the preſence of the holy One. We ſhall be his Saints, & he ſhall be our God: neither ſhal we feare death any more, neither ſorrow, nor crying, nor feel any want again.

The Lord of hoſts, who is the king of glory, hee will take vs by the right hand, and leade vs to the garden of comfort, to the fountaine of ioy, where all our garments ſhall be waſhed pure in the blood of the Lambe, and all teares ſhall be waſhed from our eyes.

There ſhall wee ſee the Courts of the Lord of hoſts, new Ieruſalem, the city of the great King: Where there is no night, nor any candle, nor yet the light of the Sunne: for, the Lord himſelfe ſhall bee our light, and with him, wee ſhall ſhine as the ſtarres in heauen. Here ſhall wee bee clothed with white robes, the innocencie of Saints; wee ſhall haue Palmes in our hands, in token of victory; Wee ſhall bee crowned with a diadem of pure gold, which is immortality: and ſeruing

seruing GOD a while in this short life, there shall wee haue riches, without measure; life, without death; libertie, without thraldome; solace without ceasing; and ioy without ending. O, blessed are they (Lord) that dwell in thy house, where the Sonne of GOD, in glory, is light vnto their eyes, musicke vnto their eares, sweetnesse vnto their taste, and full contentment vnto their hearts: where, in seeing, they shall know him; and in knowing they shall possesse him; and in possessing, shall receiue eternall blessednes, that blessed eternity, the garland wee runne for, and the crowne wee fight for. In a word: Here wee shall come vnto the end of all our desires: for what else is our end, but to come to that endlesse glory which hath no end?

1 Kin 10.16 The Queene of Sheba, when shee had seene the riches and royaltie of *Salomons* Court, she said vnto the King: *It was a true word, which I heard in mine owne land, of thy prosperitie and happinesse, but now I haue seene it with mine eyes, loe, the one halfe was not told mee*: so concerning the glorious fruition of eternity, in the life

life to come, whatſoeuer may poſsibly bee deliuered by the tongues of men, yet vndoubtedly the one halfe cannot bee tolde vs.

By this place of Scripture (thus riſing by degrees) the Katharists, the family of Loue, and the Puritans of our times, would gather this concluſion. Foraſmuch, as here are certaine degrees ſet downe, whereby the members of the ſame doe grow vp in Religion: therefore now in this life by a godly reformation, wee may attaine vnto perfection.

This ſelfe-conceited and headſtrong opinion of theirs, hath been the firſt cauſe, and ground of all the troubleſome contentions, which long ſince haue been raiſed; and now (at this day) are continued in our Church. For diuers men, while they take themſelues (as *Iob* ſaith) *the Onely wiſe men*, and pure in their owne eyes, dreaming ſtill of a certaine imagined perfection, they neuer ceaſe to bee clamorous to the Chriſtian Prince, troubleſome to the quiet State, and diuers of them very dangerous people to the whole Church of God. In this verſe of our

our text, there is an end propounded, there is a marke set vp, whereunto euery Christian must labour to attayne, and striue by all good endeauour to come. But (alas) who can say his heart is cleane? and man that is borne in sinne, and conceiued in iniquitie; while hee is clothed wath sinfull flesh, how can hee attaine perfection?

That the militant Church of Christ hath had imperfections in all ages, it is a plain & vndoubted truth. For if euery member be imperfect, how can there be perfection in the whole? *Perfectio nostra magis constat remissione peccatorum, quàm perfectione virtutum*: our perfection consisteth (rather) in the forgiuenesse of sinnes, then in the perfection of vertues.

In truth thus stands the estate of a Christian mans life in this world.

As a man trauelling a long iourney to a farre Citie, he doth not continually goe, but he resteth here, and stayeth there; he bayteth in one place, and lodgeth all night in another, yet still hee is going forward, and holdeth on his iourney: so

ſo in this life wee are Pilgrims, wee are trauellers, and howſoeuer wee doe ſeeke another Country, and ſtriue to com vnto the Citie of reſt, yet in this iourney wee wander often out of the way, wee take many fals, wee haue many impediments; neither is it posſible the light of our Faith ſhould hold out, and neuer be darkened in this pilgrimage, till in the life to come wee bee made Citizens of that heauenly Ieruſalem which is aboue.

Wee conclude then with the ſweet and modeſt ſaying of good Saint *Auguſtine: Hæc eſt perfectio Chriſtianorum, vt agnoſcant ſe nunquam eſſe perfectos:* herein ſtands the perfection of a Chriſtian, to acknowledge himſelfe neuer to bee perfect.

Now it remaineth (as was promiſed in the beginning) to ſhew the mutuall coherence of theſe words, and knit vp againe the Links of this Chaine together.

The

The Concluſion.

HEre, in foure words are contained the foure cauſes of our ſaluation: in *Predeſtination*, there is the efficient cauſe, which is Gods loue: In *Calling*, there is the materiall cauſe, which is Chriſts death, opened in his Word: In *Iuſtifying*, there is the formall cauſe, a liuely Faith: In *Glorifying* there is the finall cauſe, which is euerlaſting life.

Thus in *Predeſtination* we behold God the Father chuſing, of his loue: In *Calling*, we heare God the Son, teaching by his word: In *Iuſtifying*, we feele the comfort of god the holy Ghoſt, ſealing by his Spirit. The fruit of all which: of Gods loue, *Chuſing*; of Chriſts word, *Calling*; of God the holy Ghoſt, *Comforting*; the effect of all theſe is our *Glorification*.

So that, as wee doe ſee farre with our bodily eye, yet reach farther with Reaſon, which is the eye of the minde, but Faith (which is the eye of the Soule) out-ſtrippeth both: So, *Calling* enlighte-

neth

eth the minde with ſpirituall know-
dge: *Iuſtifying* goeth further, and ſea-
th vp the heart with heauenly comfort:
lorifying out-ſtrippeth all, and doth
uiſh the ſoule with immortalitie.

Euery one of vs after this life, wee
ſire and hope to inioy eternall glory.
ehold *Conceditur in Prædeſtinatione,*
omittitur in Vocatione, oſtenditur in
ſtificatione, percipitur in Glorificatione:
Predeſtination, there is the firſt grant;
Calling, it is directly promiſed; in *Iu-*
ifying, it is plainely ſhewed; in *Glorify-*
g, there is liuery and ſeiſin, the full
oſſeſſion of all.

In *Predeſtination*, God beſtoweth on Bernard.
his Loue: in *Calling*, hee granteth the
leſſing of his Word: in *Iuſtifying*, hee
eelds the fruit of his Spirit: in *Glorify-*
g, hee doth wholly giue vnto vs him-
elfe.

Here are the ſweet Springs iſſuing out
f Nilus, the head whereof cannot bee
ound: here are the foure pleaſant Riuers
hich water Paradiſe, and then runne
hrough the world: which paſſe through
he Soule with a diuine vertue, and ſo
com-

comfortably coole al our ſpiritual heat
Here is the holy and precious Oyle, poured vpon the head of *Aaron, the excellent loue, and fulneſſe of Grace*, poured vpon our head Chriſt Ieſus, and running downe to the skirts of his cloathing, to euery particular and penitent member of his Church.

Iohn 1.16. Of his fulneſſe haue al we receiued.

Gen. 1. 2 4 16 26

Here wee may ſee the ſpirituall regeneration of the Soule, ſhadowed out in the firſt Creation of the world. In *Predeſtination*, there is the huge and vaſt deepe; the darke forme whereof could not bee diſcerned: in *Calling*, the ſeparating of light from darkneſſe, of knowledge from ignorance in the ſoule: in *Iuſtifying*, the Sunne is created, the bright beames of his Grace ſhine in our harts: in *Glorifying*, wee may behold the new *Adam*, framed after the Image of God, and placed in the paradiſe of immortall ioy.

Obſerue heere (if you pleaſe) the kindneſſe of a louing Father, who hauing many ſonnes, beareth ſecret affection to ſome one; there is *Predeſtination*: this affection in his good time he declareth by

by making his will known, and his loue manifeſt; there is *Calling*: after this *Calling*, he cauſeth him to take vp his inheritance in Court, and giueth him Earneſt in token of aſſurance; there is *Iuſtifying*: laſtly, he enters into his Father ioy, and is made heyre of all; there is *Glorifying*.

Againe, in *Predeſtination*, the heauenly Husband-man chuſeth out a plot of ground at his owne pleaſure: in *Calling*, he ſoweth it with the ſeed of his Word: in *Iuſtifying*, he waters, and cheriſheth it with his Spirit: in *Glorifying*, he reapes and carryeth into the Barne.

Laſtly, behold apparantly in *Predeſtination*, how *Ioſeph* long before was ſolde into Egypt, by the determinate counſell of God: by *Calling*, how he was looſed out of priſon, and deliuered from the bondage of ſinne: by *Iuſtifying*, how his cauſe was made knowne, and ſo acquitted innocent: in *Glorifying*, how he was clothed in purple, placed in the Kings Chariot, and made the chiefe of his Kingdome. Gen. 45. 5. Gen. 41. 14. Pſal. 105. 19 Gen. 41. 42.

Now then, as Saint *Paul* ſaith to the *Romanes*, *What ſhall we ſay to theſe things?*

in like ſort, what ſhall we ſay to theſe ſo excellent, ſo ſweet, ſo diuine Myſteries to theſe ſo comfortable teſtimonies of Gods loue? to this Ladder of *Iacob*, whereupon none but Angels do aſcend: to this inward working of the Spirit, which bloweth where it liſteth? to this diuine and hidden purpoſe, which cannot be deceiued? to this ineffable glory of the Sonnes of God, which they do expect and looke for? what ſhall we ſay more effectuall, more comfortable? Can any thing be ſet downe more plainely, or knit vp more briefely? can any demonſtration be concluded more ſoundly? Whom the Lord hath *predeſtinated* before all time, thoſe doth he *call* in time: whom hee *calleth*, thoſe he doth *iuſtifie*: and whom he *iuſtifieth*, thoſe will he *glorifie*.

Thus then may euery true Chriſtian conclude, for the comfort of his Soule and the aſſurance of his ſaluation for euer: I am *Iuſtified* truely, by a liuely and working Faith, therefore I am *called*: I am *called* effectually by his Word, therefore I am *predeſtinate*: I am *predeſtinate*

and

and choſen of his free loue, from eternitie, and therefore I ſhall be *glorified* vnto all eternity againe. O ſetled comfort! O ſweet conceiued hope of ioy! That ioy, which ſtrength of Hels tenne thouſand, can neuer take away. Wherefore ſhould we feare? whereof ſhall we be afraid? No, no force ſo mighty, ſo puiſſant, able to ouer-throw vs. No terrour of ſinne, no plagues of death, no rage of the world, no power of the diuell himſelfe. In all theſe we are more then conquerours. For all things ſhall turne to the beſt to them that are ſetled in Gods feare.

That wicked and moſt dangerous Conſpiracie plotted againſt the Lords Anointed, when it came to the very pinch, when it was brought to the very height, was not all turned topſi-turuy, and vtterly diſappointed? This day we do acknowledge it with thankefull remembrance; this day, wherein we are all met together, in a moſt happy and bleſſed peace; this day doth plainly witneſſe, that he had the deliuerance, wee feele the comfort; the Church hath an endleſſe bleſsing, and GOD hath his

Gowry.

euerlasting praises. O behold what it is to be knit vnto God. For whom he doth loue, who is able to wrong them? whom he hath *chosen*, how can they be reiected? whom he doth *call*, how shall they be shut out? whom he doth *iustifie*, who dare accuse them? whom God will *glorifie*, how can they be forsaken? Seeing my soule is linked to that Chaine, which can neuer be vnlooſed, my soule grounded vpon that foundation which can neuer be shaken, what shall make vs to desspayre? nay, what is it shall make vs to wauer, or doubt of the singular loue of God, which he beareth towards vs, in his Sonne Christ Iesus? What shall separate vs from the hope of immortality, in the life to come? shall the wearisomeneſſe of this troubleſome life? shall the discontentmēts of this transitory world? shall a little sickneſſe, shaking this brittle houſe of clay? No, all the afflictions of this life, which are but for a momēt, they are not to be accounted worthy that exceeding, surpasing, eternall weight of glory. For God hath *chosen* vs before the world, he hath *called* vs out of the world,

world, he hath *iuſtified* vs in the world, and he will *glorifie* vs in the world to come. God hath *Choſen* vs not being: hee hath *Called* vs being enemies: hee hath *Iuſtified* vs being ſinners; and hee will *Glorifie* vs being mortall wretches. Therefore we may chearefully ſing with *Dauid*; *Miſericordia Domini*, *ab æterno in æternum*; The mercy of the Lord is from euerlaſting to euerlaſting: from euerlaſting *Predeſtination*, to euerlaſting *Glory*; the one hauing no beginning, the other no ending.

This bleſſed fruition of Glory and Immortality, that we may feele the comfort of it in our hearts and conſciences now in this life, and hereafter enioy it in the life to come, the Lord grant, euen for his bleſſed Sonne Chriſt Ieſus ſake: to whom, with the Father, and the holy Ghoſt, three Perſons, and one euer-liuing God, be aſcribed all power, glory, praiſe and thankeſgiuing, for euer and euer.

Amen.

FINIS.

THE SECOND SERMON.

The Fearefull point of *Hardening*.

EXOD. 10. 20.

And the Lord hardened Pharaohs *heart, and he did not let the Children of Israel goe.*

Ier. 17. 9. THE *heart of man is deceitfull, and wicked aboue all things, who can know it?* Although the heart of man be so little, that it will scarce serue a Kite for a baite, yet there are not more windings, nor more turnings in a Maze or in a Labyrinth, then are in the heart of man. The Heathen were so forward in acknowledging a diuine

uine power, that rather then they would be without a God, they gaue diuine honour to any kinde of creature. The Aſſyrians worſhipped Idols, the Perſians Starres, the Egyptians Plants, and all manner of Beaſts; the Grecians their owne conceits; and the Romanes made their Citie a ſhop for all kinde of gods.

So many were the windings, and ſo infinite the turnings of the Heathen touching diuine worſhip, that *Varro* obſerued in the world three thouſand gods. *Auguſt. de Ciuit. Dei.*

The diſſolute and cunning Atheiſt he hath a fetch by himſelfe alone, and lets looſe the raines, and followes the ſtreame of his ſenſuall affections, becauſe he conceiues in his heart, and cleane contrary to the Heathen, ſaith, *There is no God at all.* *Pſal. 14. 1.* There is a third kinde, who though in ſhew they outwardly acknowledge God, yet they againe haue another winding, ſecretly to themſelues, they plod on, ſwallowing any ſinne: for why? *The Lord will neither do good nor euill:* *Zeph. 1. 12.* Becauſe there is no preſent puniſhment for euery ſinne, *Tuſh, all is well; no harme ſhall happen vnto vs; for God careth not for* *Pſal. 10. 12.*

any thing. Laſtly, in theſe our daies, there is a fourth ſort, who haue a more ſtrange turning then all the former. For, many hauing a generall notion of Gods Omnipotencie, hearing and reading ſometimes of Gods Election and Reprobation, (whereof they vnderſtand no ground nor conceiue aright) they will preſume to commit any ſinne; for (ſay they) *All is in God, no man can reſiſt his power, if he hath choſen me to life, I am ſure for one, if otherwiſe* (as he did with *Pharaoh*) he hath appointed me a *Veſſell of his Wrath*, and it is not poſsible to be auoyded.

Such are the windings, and theſe are the turnings in the hearts and ſecret thoughts of men, either euery creature a God, or elſe no God: either a God that regardeth not ſinne, or elſe a God that cauſeth vs to ſinne. *Theſe turnings and deuiſes in the ſight of the Lord, are eſteemed as clay before the Potter.* Eſay 29 15.

To conuince the palpable errours of the three former, I hold it not conuenient. For to thinke there is any one here preſent, who doth acknowledge no God at all, or ſuch a God as regardeth not the actions

actions of men, I hold it wrong to this holy Aſſembly, and I hope better things of this Chriſtian audience.

But to meete with this latter ſort, who hauing all good meanes of their ſaluation, do inwardly fall away from God, and yet in their willfull ignorance would ſhift off, and ſhoue the cauſe of their condemnation vpon God: For ſuch chiefly, haue I vndertaken the expoſition of this Scripture; in opening whereof I will touch theſe fiue points:

1 *That there is an Hardening.*
2 *That God Hardeneth not.*
3 *How men become Hardened.*
4 *Moſt wofull to be Hardened.*
5 *The Meanes to auoid it.*

There is an Hardening.

CONcerning this firſt point. There are in the Scriptures two Greeke Verbs, which are commonly vſed for this *Hardening*. The firſt is, σκληρυνὼ, which doth properly ſignifie, to dry vp and wither, vſed often in the 3. to the *Hebrewes*,

Hebrewes, 3. 13. 15. verſes, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, *Harden not your hearts.* The other Verbe is πωρόω, which ſignifieth to obdurate or to make hard, *Eph.* 4. 18. διὰ τὴν πώρωσιν καρδίας αὐτῶν; *They became ſtrangers from the life of God, through the hardneſſe of their hearts.* Hauing thus recourſe vnto the Greeke Tongue, we ſhall ſee, that in the heart of man firſt there is a drying vp, and a certaine withering: For in natural [redacted] and alſo in the ſoule, as the [redacted] ring which is good and c[redacted] is there a drying vp & w[redacted] is dangerous and hurtf[redacted] there is a watering, fo[redacted] teares, and the Sprin[redacted] moyſten, and to water t[redacted] 104. 10. *Hee ſendeth the ſ[redacted] Riuers, which run amongſt the* [redacted] earth there is a drineſſe, for (ſaith *Ioel* 1. 10. *The people mourne for want of moyſture, the riuers of waters are dryed vp, and the trees of the field are withered.* In the body there is a watering, for the *Liuer* is the Spring of the bloud, that runneth into euery veine, and therefore *Salomon* calleth

calleth the *Liuer*, *The Golden Well.* In the body there is a withering, for *Dauid* complaineth in the *Pſal.* 22, 15. *My moyſture is like the drought in Summer, and my bones are dryed vp like a potſheard.* As in the earth and body of man, ſo likewiſe in the ſoule there is a watering and a withering. In the 4. of Saint *Iohn*, and 14. verſe, there is mention of *a Well of liuing waters for the ſoule:* The preaching of [illegible]race in Chriſt is called *the watering of* The Prophet *Eſay* ſaith, *With ioy* [illegible]*raw waters out of the Wels of* [illegible]Contrariwiſe, where this grace [illegible]ater, there is withering: *Si* [illegible]*gatio defuerit, omnis plantatio* [illegible]uery planting that hath not [illegible]ng of Gods Spirit, it withe- [illegible]dryes away. Therfore ſaith the [illegible]ſt, *The godly, they are like the tree planted by the riuers ſide*; there is watering: *but the vngodly are as a Garden that hath no water, and as the Oaken leafe that fadeth:* there is withering.

Eccleſ. 12.7

1. Cor. 3.6.

Greg. Mag.

Pſal. 1. 3.

Eſay 1. 30.

The other Greek Verb is πωρόω, which ſignifies to *Harden.* There is *Phyſicæ & ethicæ viciſſitudines:* there is a naturall and

Hebrewes, 8. 13. 15. verſes, μὴ σκληύνητε τὰς καρδίας ὑμῶν, *Harden not your hearts.* The other Verbe is πωρόω, which ſignifieth to obdurate or to make hard, *Eph.* 4. 18. διὰ τὴν πώρωσιν καρδίας αὐτῶν; *They became ſtrangers from the life of God, through the hardneſſe of their hearts.* Hauing thus recourſe vnto the Greeke Tongue, we ſhall ſee, that in the heart of man firſt there is a drying vp, and a certaine withering: For in naturall things, and alſo in the ſoule, as there is a watering which is good and comfortable, ſo is there a drying vp & withering, which is dangerous and hurtfull. In the earth there is a watering, for the Hils are the teates, and the Springs the milke to moyſten, and to water the vallyes. *Pſal.* 104. 10. *Hee ſendeth the Springs into the Riuers, which run amongſt the hils.* In the earth there is a drineſſe, for (ſaith *Ioel*) *The people mourne for want of moyſture, the riuers of waters are dryed vp, and the trees of the field are withered.* In the body there is a watering, for the *Liuer* is the Spring of the bloud, that runneth into euery veine, and therefore *Salomon*

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and ſpirituall Philoſophy. In the natu-
rall courſe of things, there is a congea-
ling and an hardening, as of the Ice and
Iob. 38.30 31. Froſt, which *Iob* very fitly calleth *the bands of Orion*; becauſe by the cold East and North windes, the water becomes as a ſtone, and the clods are bound toge-
ther. Contrary to this *Hardening* there is
Pſal. 147.18 a melting; *Hee ſendeth out his Word and melteth them.* As, when the Froſt doth giue, and the ſhowers fall: which *Iob* calls in the ſame place, *the ſweet influence of Pleiades.* Both in Nature and in the ſoule alſo, there is a *Reſoluing* and an *Hardening*: *Deut.* 32.2. the word is called *Dew*, and there is a thaw, or ſpirituall melting, when the heauenly dew doth cauſe the ſoule to giue and reſolue into teares of Repentance: ſo in the 2. of the *Kings* 22.10. *Ioſias heart did melt, when he heard the Law read.* When King *Dauid* had committed Murther and Adultery, very grieuous ſins; he neuer bethought himſelfe of the matter, but beganne to congeale, and to be hardened in his ſinne: but as ſoone as the Prophet *Nathan* had awaked him, and his heart (like *Gedeons*

Fleece)

leece) had drunke vp the heauenly dew, hen preſently *Dauid* beganne to relent, is ſoule melted with ſorrow, and as ap- eareth in the 51. *Pſalme*, he reſolued in- o teares of Repentance. *Hezekias*, when od had giuen vnto him a ſodaine and iumphant victory ouer the Hoaſt of *enacherib*, preſently after in the pride of is heart he forgat God, and beganne to ongeale in ſinne; but as ſoone as the ord of the Lord came vnto him by e Prophet *Eſay*, then preſently his eart melted, the bloud of his ſoule owed forth in his repentant teares: as ppeareth in the 38. of *Eſay*: *He turned is face vnto the wall and wept bitterly.* Eſay 38. 3.

Now, as there is a *melting*, ſo alſo here is an *hardening* in the ſoule: and hat is, when the cuſtome of ſinne hath eaten ſuch an hard tracke, and ſo tramp- d the ſoule, that the word of God, (the eed of life) cannot enter. This is ex- reſſed in the 13. of Saint *Matthew*, by he Parable of the ſeed that fell by the igh-way ſide, where there was ſuch an ard way, ſuch a beaten path, made by he common entrance of ſinne, that the ſeed

ſeed could take no root, but the diuel comes like a *Harpy*, and deuoureth it be fore it can enter. For example hereof w will take *Cain* and King *Pharaoh*, whos my Text concerneth: *Cain* hauing ſlain his brother *Abel*, and committed horri ble murther, the word of the Lord came vnto him, ſaying, *Where is thy brothe Abel?* Did *Cains* heart relent? did h confeſſe and ſay, *I haue ſinned?* or di he reſolue into teares with *Dauid?* No ſuch matter; but firſt he anſwered wit a foule word, *I cannot tell where he is* then he deſpiſed the Lord to his face; a if he ſhould ſay, You may go looke him *am I my Brothers keeper?* Marke but th anſwer of *Cain*, and his carriage therein and you need no other example of a heart that is *hardened*: neither affection in kindred could touch him, nor ſhame of the world checke him, nor the blood of his ſlaine brother moue him, nor the glorious preſence of the Lord aſtonish him, nor the guilt of his owne thoughts raiſe him, nor (at laſt) the quickning word of God, which is powerfull to raiſe the very dead: none of theſe could

ny whit reuiue him. *Triplex circa præcordia ferrum*, as *Iob* ſaith of *Leuiathan*, *his heart was harder then the nether Millſtone.* Horat. Tob 41.15.

Pharaoh, when the word of God came vnto him by *Moſes* and *Aaron*, he was ſo farre from yeelding, that he ſeemed preſently as though he would haue fought with God: *Who is the Lord? I know no Lord, neither will I let Iſrael goe.* And whereas the word, and Miracles ioyned with that word, were ſufficient to conuince any liuing, *Pharaohs* heart was ſo ſtony, that though by a ſtrange miracle all the water in the Land were become bloud, and did ſauour moſt vnwholeſomely, yet it is ſaid, *Pharaoh went home, and all this could not enter into his heart*, it could not pierce him. When the Prophet cryed to the Altar of *Ieroboam*, *O Altar, Altar*, heare the word of the Lord: *the Altar heard and claue aſunder.* But the word of God, which in *Ier.* 23.29. is called an *hammer*, becauſe it bruiſeth the ſtony hearts of men, this *hammer* with ten miracles, gaue ten mighty ſtroakes at *Pharaohs* heart, and yet

Pharaoh.

Exod. 7. 23.

1. Kings 13.

yet it could neuer bruiſe it.

Thus we may plainly ſee, there is
watering by Grace, and a melting b
Gods word, as appeareth by *David* a
Hezekiah, who reſolued into teare
Againe, through want of grace, there
a withering, and by cuſtome of ſin the
is an hardening, as in *Cain* and *Pharaoh*
whoſe hearts the word of God could
not pierce, but the more they were be
ten on, the more hard and flinty they be
came.

God Hardeneth not.

IT remaineth in the ſecond point t
diſcuſſe, whether this *Hardening* be o
God. In opening whereof it is ver
ſtrange to heare how vntruely, how v
charitably we are charged by our Ad
uerſaries, not onely *Campian* and *Bellar*
mine, but eſpecially in certaine Article
or *Forcible Reaſons* lately publiſhed
wherein it is directly ſet downe, that th
Article 5. Proteſtants do make God *the Author*
and onely cauſe of ſinne, that they deri
God

Gods *permiſsion*; and plainely affirme, *God is worſe then the diuell, and ſo are bound in conſcience neuer to aske God forgiueneſſe for their ſinnes.* Oh fearefull blaſphemy, and words vnſeemely Chriſtian eares! Where is modeſtie? where is truth and Chriſtian piety? Is this our doctrine? do we thus teach? No verely: both in word and writing we acknowledge the Lord our God to be full of compaſsion and loue, the bowels of his mercy ſweet and amiable; he would not the death of any: hee is gracious and kinde, and gentle, and ready to forgiue, and (to the death) we affirme, more then moſt holy, pure, and iuſt are all his works and wayes: therefore the Lord be Iudge betweene them and vs, and lay not this sin vnto their charge.

Touching this doctrine, how ſinne firſt came to be, how it came in, where it firſt tooke beginning; and that God is not the Author of it, I haue ſhewed heretofore in handling the *Golden Chaine*, the meanes of our ſaluation: namely, that the diuell was *primitiuus Peccator*, the firſt offender: for he ſinned from the be- Iohn 6.

ginning: ſo that from him ſinne ſ
boyled vp, as out of the maine Sea; fro
Sathan when it comes to *Adam*, it ariſe
as out of a Spring; from the Spring it i
reſerued in nature, as in a condoit; fro
nature cõueyed to concupiſcence (as b
a pipe) and from thence doth flow all th
miſchiefe and wickednesſe that is in th
life of man. Well then: if ſinne do pro-
ceed from the ſuggeſtion of Sathan, wo
king through our owne concupiſcence
& ſo God wholly freed from all impu
tation of euill: why is it ſo often ſaid i
the Scripture, *Deut.* 2.30. *And the Lo
hardened the heart of Sehon King of Hes
bon, and made him obſtinate: Ioſh.* 11.20
It came of the Lord to harden their hearts
and here often in the booke of *Exodus*
And the Lord hardened the heart of Pha
raoh?

To make this plaine: it is a point wel
known to the learned, that by this ſpeech
(where it is ſaid) *God hardened*; the He
brew Dialect doth ſignifie a permiſsion
and not an action. Verbes that ſignifie
to do, they often expreſſe a ſuffering, an
not a doing, *Deſtruit cum deſerit*, God

Flaccus Illiricus. P. Lomb. l. 1. Diſt. 41.

is then ſaid to *Harden*, when he doth forſake. *Impios cum non retrahit à malo culpæ, dicitur dimittere.* As the enduing with grace is the effect of Gods Election, ſo the with-holding of his grace is the effect of Reprobation. *Dei includere eſt clauſis non aperire*, ſaith Saint *Gregory* vpon the 12. of *Iob* and 14. verſe. Euery action hath his quality from the roote of the affection, and from the intention of the Author: *Deus autem (quoad peccatum) non habet poſitiuè velle, ſed tantum priuatiuè:* Touching ſinne, God hath no poſitiue will, but onely in regard of former ſinnes, a priuation of his grace. To be ſhort: God doth *Harden*, as Saint *Auguſtine* ſaith, *Non malum obtrudendo, ſed gratiam non concedendo*, Not by cauſing vs to commit ſinne, but by not granting vnto vs his grace. I, but how comes it to paſſe that we as well as others, are not partakers of Gods grace? why haue not wee alſo his good Spirit to direct and guide vs? Saint *Auguſtine* makes it plaine againe; *Non ideo non habet homo gratiam, quia Deus non dat, ſed quia homo non accipit:* Men become *hardened*, and want

Tho. Aquin. 1. 1. q. 23. art. 3.

Auguſt.

Auguſt.

want the Spirit of Grace: why? not because God doth not offer it vnto them, but because they receiue it not when it is offered. For example, one of vs being sicke and like to die, the Physitian knowing our case, he takes with him some preseruatiue to comfort vs, and comes to the doore and knocks; if we will not, or be not able to let him in, we perish and die, and the cause is not in the Physitian, but in our selues that lets him not in.

Plato de leg. 10. Ἁμάρτημα νόσημα: Sinne is a disease, whereof we are all sicke; for we haue all sinned: *Rom.* 6.12. Christ, he is the Physician of our soules: *Venit de Cælo magnus Medicus, quia per totum vbiq; iacebat ægrotus:* Christ the great Physician came downe from Heauen, because all mankind was generally infected. He comes to the doore of our hearts, and there he knockes. *Reu.* 3.20. *Behold, I stand at the doore and knocke.* He bringeth with him

Iob. 6.35. ἄρτον τῆς ζωῆς, *the bread of life*, his eternall Word, to comfort vs, if we let him in, if we open the doore of our hearts, he will come in and sup with vs, as hee did with *Mary*, and forgiue vs all our sinnes

Luke 10.

but if we will not, or through long contagion of our ſinne be not able to let Chriſt in, we die in our ſinnes, and the cauſe is euident, not becauſe Chriſt doth not offer grace and comfort vnto vs, but becauſe we receiue it not when it is offered. *Meritò perit ægrotus qui non Medicum vocat, ſed vltro venientem reſpuit:* worthily doth that ſicke Patient periſh, who will neither ſend for the Phyſician himſelfe, nor accept of his helpe when it is offered. Muſculus in Mat.

More plainely thus: In the 14. of Saint *Mathew*, our Sauiour walking on the Sea, he bade Saint *Peter* come vnto him, who walking on the water, ſeeing a ſtorme and tempeſt ariſe, his heart failed and he beganne to ſink: vpon his cry vnto our Sauiour, he preſently ſtretched forth his hand, tooke him into the Ship, and ſaued him. This world (we know by daily experience) it is a Sea of trouble and miſery: our Sauiour (as he did to S. *Peter*) ſo moſt louingly he willeth euery one of vs to come vnto him: as wee walke, ſtormes and tempeſts do ariſe, through frailty of our fleſh, and the

weakeneſſe of our faith, we beginne to ſinke, our Sauiour he ſtretcheth forth his hand, he giueth vs ὀργανον ὀργάνων, his Word, his Sacraments, the good motions of his Spirit to ſaue vs from ſinking, and to keep vs in the ſhip of his Church: if we refuſe theſe meanes, we periſh, we ſinke in our ſinnes: why? not becauſe Chriſt doth not moſt kindly put forth his hand vnto vs, but becauſe in want and diſtreſſe we lay not hold vpon him.

Ioh. 3. 19. *This is condemnation, that light is come into the world, men refuſe it, and loue darkeneſſe more then light.* Our bleſſed Sauiour with great louing kindneſſe he doth inuite all men to his *great Supper*, if we make excuſes, or wilfully refuſe to come, hee

Luk. 14. 24. may iuſtly pronounce, *None of thoſe that were bidden ſhall euer taſte of my Supper.*

Therefore let not men deceiue themſelues, and complaine as though God did harden their hearts, and deny them grace and mercy; for as *Ionah* ſaith in his

Ionah 2. 8. ſecond Chapter and 8. verſe, *They forſake their owne mercy. Deus prior in amore.* God neuer hateth vntill he be firſt hated;

Ambroſe. and ſo I conclude with S. *Ambroſe*, *Nemo*

mo tibi Chriſtum poteſt auferre, niſi te illi auferas: No man can ſeparate Chriſt from thee, except firſt thou doſt ſeparate thy ſelfe from him.

Nemo cum amittit, niſi qui dimittit. Aug. confeſſ.

This is plainely to be obſerued in *Pharaoh*, had he (being long before peaceably ſetled in a rich and mighty Kingdome) made right vſe of the bleſsings of God; had he at the firſt, or oftentimes after, yeelded to the word of the Lord, he had neuer come to the ſtate of *Hardening*, nor left himſelfe ſuch a fearefull ſpectacle of Gods wrath for euer. But *Pharaoh* feeling wealth and reuenew comming to faſt and aboundantly, that he builded new Cities (*Pithom* and *Raamſes*) to lay vp his treaſures, his heart was ſo bent and ſet vpon couetouſneſſe (ſuch multitudes of people moyling and labouring in ſundry works for his profite) that in no caſe he could endure to heare of their departure. Firſt, he ſaid flatly, they ſhould not goe: Secondly, he ſought to ſhift off the matter, affirming the Miracles not to be done by Gods hand, but by inchantment: Thirdly, he yeelded they ſhould offer ſacrifice, but

Exod. 1. 11.

Exod. 5. 2.

Chap. 7. 11.

8.25. onely in their owne Land: Fourthly, he was content they ſhould go ſacrifice out of his Land, (but ſtill he would condition with God) 10.11. *None but the men ſhould go:* Fiftly, the men ſhould goe, the women go, the children go, but their ſheep and 10.24 Oxen (wherein their wealth ſtood) ſhould not go.

Thus *Pharaoh* (through a wretched and gripple minde) neuer left winding and turning, dallying, and preſuming of the Lords mercy and patience, till adding one ſinne vnto another, his heart became *hardened:* Nay, notwithſtanding ſo many Miracles, and that before he confeſſed the Lord to be God, *he and his people ſinfull*, and earneſtly deſired *Moſes* to pray for him, yet contrary to his owne thoughts, and againſt his owne knowledge, when he ſaw the people of Iſrael were gone, he flies to ſtrength of warre, he cals his Captaines, he muſters his people, he gathers his Chariots, he purſues with all might and maine, till at laſt both he and his (ouerwhelmed in the ſea) receiued the feareful and finall iudgement of wilfull diſobedience. Now then,

Obſerue here how fa refull a thing it is wilfully to ſin againſt our owne conſciences.

then, let all the earth know the goodneſſe of the Lord, and wiſely obſerue his loue vnto mankinde for euer. It is true, *Pharaohs* heart was *hardened*, and he with his Nobles, vtterly ouerthrown. But before his ouerthrow all meanes poſsible that could be, were vſed to win *Pharaoh*. Bleſsing vpon bleſsing before receiued; puniſhment vpon puniſhment after inflicted: *Moſes* ſtill and againe prayed for him; *Aaron* euer and anon perſwaded him; the plagues to aſtoniſh him were ſodaine and exceeding wonderfull; the deliuerance to win him, was preſent and more miraculous; the Enchanters confeſſed, the people cryed out, his ſeruants were offended, Egypt was almoſt quite deſtroyed, the Land of Goſhen was ſtill vntouched, God againe, and againe, and ſtill againe was entreated, and yet *Pharaoh* remained obſtinate. Shall we then ſay that God *hardened Pharaohs* heart? Be it farre from vs: for it is directly ſet downe in the 9. chapter, verſ. 34. *And when Pharaoh ſaw the haile and thunder were gone, he ſinned againe, and hardened his heart:* And againe, chap. 8. verſ.

8.verſ.15. *When Pharaoh ſaw that he had reſt, he hardened his own heart.*

Oh, I would to God it were onely *Pharaohs* caſe, and that we alſo being Chriſtians, did not abuſe the long forbearance and much louing kindneſſe of our God. For, now the feare of the ſtorme is ouer, euen one yeere or two; now that our louing God through his vnſpeakeable mercy hath ſo ſweetly ſet all in order, that all Nations round about vs ſtand amazed; now that he hath ſetled amongſt vs a moſt happy and religious peace; now that he hath giuen honour, plenty, and reſt throughout all the Land; ſtill, ſtill, we dally and trifle with the Lord, according to our priuate humours, and ſecret Sects: we will not profeſſe the Goſpell, except we firſt condition (as *Pharaoh* did) both with our God and King: with humble hearts wee do not ſubmit our ſelues peaceably to ſerue the Lord: For this bleſſed *Cataſtrophe*, our ſoules flame not with thankfull loue, neither (as they ought) breake forth into euerlaſting prayſes: Nay, whereas the word of God came ten times to *Pharaoh*, willing

Behold our vnthankfulnes to God, enioying ſo religious & peaceable a Prince.

willing him to let the people of Iſrael go and ſerue the Lord, the ſame word comes an hundred times tenne to our hearts, crying and beating vpon vs to haue vs let go our contentious, our carnall and peruerſe affections, and yet we neuer relent at the ſame. *A mans heart will tell him more then ſeuen Watch-men vpon a tower:* We know, we know (euery one in his owne boſome) the ſinnes which we ſecretly foſter, and will not let go. But as Saint *Paul* exhorteth the Iewes, *Heb.* 3. 12. ſo I aduiſe you in the name of God, *Take heed, take heed, leſt in any of you there be found a falſe and an euill heart to depart from the liuing God.* For aſſuredly, it is a fearefull and bitter thing to carry euer a ſelfe-will'd and peruerſe minde, to reſpect meerely the applauſe of men, and fading pleaſures of this life, ſo inwardly falling away from God, and loſing the bleſſed comfort of our ſaluation. O Sauiour ſweet, and ſecret hope, turne vs that we may be turned, bow our hearts, and the hearts of our ſeede vnto thee, that we may feare thy iudgements, acknowledge thy good-

Eccluſ. 37. 14.

goodneſſe, and ſtand faſt in thy loue for euer.

How men become Hardened.

THE third point is to ſhew *how men become hardened:* in opening whereof we are to vnderſtand, that there are three ſorts of *Hardenings*; *Naturalis*, *Voluntaria*, *Iudicialis*. The firſt is by *Nature*, the ſecond by *Habite & Cuſtom*, the third by the *iuſt iudgement of God*. The firſt is the forgetfulneſſe or dulneſſe in a naturall man, when he ouer-ſhootes himſelfe, for want of wiſe obſeruation and remembrance.

Marke 6.

In the ſixt of *Marke*, our Sauiour Chriſt fed fiue thouſand men with fiue loaues and two fiſhes, a Miracle ſufficient to proue vnto his Diſciples that hee was the Sonne of God. Yet preſently after, when he came walking on the ſea, and cauſed the winde to ceaſe, they ſtood amazed, and did not acknowledge his Diuinitie; for (ſaith the Scripture) in the 52. verſe, They conſidered not the miracle of the loaues, becauſe *their hearts were*

Gods children may be blinded in minde, and hardened in heart for a time.

were hardened: that is, through naturall imperfection they had forgot it.

Secondly, there is an *hardening* by *habite*, when (through a careleſſe ſecuritie) men do continue in ſinne, and take ſuch a cuſtome, as they can hardly leaue. So *Simon Magus*, his heart by cuſtome was ſo long bent, and ſet vpon couetouſneſſe, that being conuerſant amongſt the Apoſtles, and daily imployed in moſt diuine and holy actions; yet euen then, his minde and thought ſtill ran vpon money, vpon gaine. This is *habitualis obduratio*, an *hardening* which growes by continuance in ſinne. He that is in this caſe, it ſtands him vpon to gather vp his ſpirits, and ſtrongly to reſiſt ſinne, to ſequeſter himſelfe oft times vnto deuout and priuate meditations, to ioy in hearing the Word, with reuerence to receiue the bleſſed Sacraments, eſpecially to be feruent in prayer; for ſo Saint *Peter* willed *Simon Magus*, *Repent, and pray that (if it be poſsible) the thoughts of thy heart may be forgiuen thee.* Act. 8. 22.

The third and laſt is, *Iudicialis obduratio*; *An hardening, which proceeds from the*

the iuſt iudgement of God. Cum peccatum ſit pœna peccati; When ſinne becomes a puniſhment to him that committeth it, as S. *Paul* ſaith, ἀντιμισθία τῆς πλάνης, a recompence of former errours; when the thought is ſo poyſoned, the minde and ſoule ſo generally infected, that the Spirit of God is vtterly quenched: no light of nature, no priuate counſell, no publicke exhortation out of the Word, no inward motions of Gods Spirit can preuaile, but he goeth on ſo long, and is ſo farre ſpent, that being paſt all feare to offend, careleſly he maketh no ſcruple of any ſinne whatſoeuer, till at length finding in himſelfe, no hope of recouery, either God ſtrikes him apparantly with his iudgement, as he did *Pharaoh*; or elſe by his death he paſſeth ſilent to the graue without repentance, as *Dives*; or in this life (as *Iudas* did) doth plunge himſelfe in the gulfe of deſperation. This is that *hardening*, which is here meant of *Pharaoh*.

Rom. 1. 1. 7

Caluin.

This *hardening* is not all on a ſodaine; *Non ruimus primo impetu, vt Deo reluctemur*: No man is hardened at the firſt.

Nemo

Nemo fit repentè miſer. **Heb.** 3. 13. *Take heed leſt any of you be hardened through the deceitfulneſſe of ſinne.* The deceitfulneſſe of ſinne, it creepeth like a Canker-worme, it gathers, it ſteales vpon vs; and ſo vnder the fore-knowledge of God, men come vnto *hardening* by degrees. *Naturalis eſt ordo, vt ab imperfecto, ad perfectum quis moueatur:* it is a naturall courſe euen in euill (ſaith the Schoole-man) by degrees to come vnto perfection. As they that dwell in Gods houſe, will bring forth more fruit, and then appeare before the God of Gods in perfect beauty: ſo, on the contrary, the wicked are not *hardened* all at once; but as they offend more and more, ſo by little and little they grow to the height of ſinne, and as the Pſalmiſt ſaith, *They do fall from one miſchiefe to another.*

Thom. Aquin.

Pſal. 84. 7.

Iudas was firſt a cunning *Diſſembler*; ſecondly, he became a ſecret *Thiefe*; thirdly, he grew to be an impudent *Lier*; fourthly, he proued a bold *Traitor*; laſtly, a deſperate *Reprobate.*

Mat. 26. 8.
Ioh. 12. 5.
Math. 26. 25. 48.
Mat. 25. 5.

The diſeaſes of the body, they do not grow at one, and the ſelfe-ſame time, they

they do first appeare but by riot, a
distemperance vsed long before: so t
soule infected with vncleane though
and in youth accustomed to euill actio
at length commeth to the vncurable d
ease of *hardening*. Saint *Augustine* i
Aug. Confess. 8. the 8. of his *Confess.* doth open this poi
very plainely.

First, the diuell by concupiscence sug
gesteth euill thoughts; euill though
egge on delight; delight couleth on co
sent; consent engendreth action; actio
bringeth forth custome; custome grow
eth to necessitie; and necessitie in sinni
is the fore-runner of death. For exam
ple: first, the diuell suggesteth eui
thoughts, so he did vnto *Eue*, he wow
her in by painting her thought, by te
ling her she should haue *all knowledg*
and be as God: this euill thought egge
on delight, for as appeareth in the six
verse, the Apple grew pleasant in he
eyes: this delight couled on consent, for
then she tooke of the fruit: lastly, of con
sent came the action, for she did eate, and
gaue it to her husband.

Now when the action of sinne is com-
mitted,

mitted, there doth not preſently follow *hardening*: for if the heart do melt and thaw, if the ſoule doe giue and reſolue into teares of repentance for the ſame, then there is no *hardening*. But if from one action committed, we come vnto another, and ſo to the cuſtome and continuance in ſin, then are we ſnared with the cords of our owne iniquity, and fettered with this chaine, againſt the generall day of Gods Iudgement. To make this plaine, I will ſhew you by ſeuen degrees, as it were by ſeuen ſtayres, how men do deſcend into this pit of *Hardening*.

1 *Importabile.*

The firſt ſtep is *importabile*: Sinne at the firſt, it is importable, it ſeemes vntollerable to be borne. One that hath beene religiouſly brought vp, hath beene accuſtomed to a milde and honeſt converſation, and hath beene fearefull to offend; at length, if through bad company, through his owne weakeneſſe, and the allurements of Sathan, he falleth into any foule ſinne; at the firſt it is importable, it doth ſtrike ſuch an horrour into him, that he is in a wofull taking,

and grieuously tormented. This we may see in *Dauid*, who hauing alwaies a tender conscience, loath to offend, yet after ouertaken by committing murther and adultery, as soone as he saw what he had done, he was mightily troubled whereso-euer he became, his offence so stuck in his thought, that in 51. *Psal.* 3. he cryeth out, *My sinne is euer before me*, that is, is continually in my sight.

2 *Graue.* The second staire is *Graue, heauy:* for Sinne being committed twice or thrice, it is not as it was at the first, importable, but it is heauy. He sorrowes and is grieued, but he is nothing so troubled in minde, nor afflicted in conscience as he was before.

3 *Leue.* The third staire is *Leue, light:* For he hath vsed himselfe more often to sinne, that which at the first was importable, and afterwards heauy, at length becometh light. This appeareth by the vnchaste woman, spoken of in the *Prouerbs*, who hauing had some practise in sinne, she maketh no more matter of it, but lightly passeth it ouer with *wiping her mouth*, and saith, *she hath not sinned.* Pro. 30. 20.

The

The fourth ſtaire is, *Inſenſibile*; *paſt feeling*: for after that ſinne be made light of, and that there be no remorſe nor griefe for ſinne, then they grow paſt feeling: ſuch were the Iſraelites, of whom the Prophet *Ieremy* ſpeaketh in his fift chapter and third verſe, *Thou haſt ſmitten them, but they haue not ſorrowed, for they haue made their faces harder then a ſtone*, that is, they haue ſinned ſo long, that now they are paſt feeling. 4 *Inſenſibile.*

The fift ſtaire is *Delectabile*: when men take pleaſure in ſinne (as *Salomon* ſaith) *They reioyce in doing euill, and delight in wickednesse.* Hereof S. *Auguſtine* ſaith, *Tum eſt conſummata infœlicitas, vbi turpia non ſolum committuntur, ſed etiam delectant*: Then is the eſtate of condemnation certaine, when foule ſinnes are not onely committed, but are delightfull alſo. 5 *Delectabile.* Prou. 2. 14.

The ſixt ſtaire is *Deſiderabile*: when (through delight) men grow to ſuch a cuſtome, that they inwardly deſire to ſinne, ſo that as Saint *Gregory* ſaid: *Si nunquam moreretur, nunquam velle peccare deſineret*: ſuch a man, if he ſhould 6 *Deſiderabile.*

neuer die, he would neuer ceaſe to ſinne, for though he did not commit it in action, yet ſtill he would deſire it in thought.

7 Defenſibile. The ſeuenth ſtaire is *Defenſibile: When he hath gotten a fore-head of Braſſe:* Eſay 48.4. (as the Pſalmiſt ſaith) when the Tyrant doth boaſt that he can do miſchiefe, Pſal. 1.2. *When he ſits in the ſeate of the ſcorner*, when he doth not onely by habite deſire to ſinne, and delight in it, but now he will take vpon him to defend it. Origen. *Peccatum porta mortis, defenſio eſt limen inferni:* Sinne is the high-way to death, but the defence of ſinne is the very next ſtep into hell: at this point were the Iewes, who being reproued for Idolatry, the Scripture ſaith; they ſaid deſperately, Ier. 2. 25. *We haue loued ſtrange Gods, and them will we follow.* Againe, Zach. 7. 11. *They refuſed to hearken, and pulled away the ſhoulder, and ſtopped their eares, and made their hearts as an Adamant ſtone.* Prou. 18. 3. *Impius cum venerit in profundum, contemnit:* A diſſolute ſinner once growne to the height of ſinne, becomes deſperate.

Thus ſinne, firſt, it is *importable*, ſecondly, *heauy*; thirdly, it becomes *light*; fourthly,

fourthly, *past feeling*; fiftly, *delightfull*, sixtly, *desired*; and lastly, *defended*. Here is *descensus auerni*, these be the staires that leade to the chambers of death, and the steps whereby the reprobate doth descend vnto finall destruction. Indeed at the first when sinne is *importable*, and that we are wonderfully grieued for committing of it, there is great hope of recouery, and he that so feeling the wound of sinne, doth there stay the course of it, it is an excellent signe of saluation: *Initium salutis notitia peccati*, the first step of repentance is the first finding out and acknowledgement of sin. In the second of the *Acts* when they saw and knew their sin, they cryed out, *Men and brethren what shall we do to bee saued?* This horror, this troubled minde, it made them seeke for comfort, and so brought them to repentance.

Secondly, when sinne is a burthen vnto our soules, so that we would faine be eased of it, there is yet good hope: wee may see it by *Dauid* in the 38. *Psal.* 4. *vers.* *Mine iniquities are gone ouer mine head, and are as a burthen too heauy for me to*

beare: the waight of this burthen made *Dauid* in the 18. verſe following, to *confeſſe his wickedneſſe, and to be ſorry for his ſinne:* it made him flye vnto God for eaſe: *O caſt your burthen vpon the Lord, for he will not ſuffer the righteous to fall for euer.*

Thirdly, when men make light of ſinne, ſurely danger is not farre off: *for a three-fold cord is not eaſily broken, and the third letting bloud in the ſame veyne is exceeding dangerous:* but yet ſtill there is ſome hope, for though in the hote chaſe of our blinde and youthfull deſires, though then for a time we account it a light matter to commit this or that ſin, yet God may touch our hearts, Chriſt may look back vpon vs, as he did on S. *Peter*, who denyed him thrice: his word may ſo ſtrike vs, that we may come to know our ſelues, to ſee in what caſe we are, to bewaile our infirmity, and ſo turne vnto God by prayer and repentance: *All theſe things* (as *Iob* ſaith) *will God worke twice or thrice with a man.* But if we come to (*inſenſibile*) the fourth ſtaire, ſo that we grow *paſt feeling*, we

Iob. 33. 29.

ſinne

ſinne daily and haue no ſenſe of it, if there be no remorſe, no griefe, nor diſlike of ſinne; woe be vnto vs, *Amos* 2. 6. *For three tranſgreſsions and for foure I will not turne to Iſrael* (ſaith the Lord.) Without the infinite and extraordinary mercy of God we are the ſons of wrath, and then followeth this deadly wound of *hardening*. It is a principle in Phyſick, *Grauiſsimè is ægrotat, qui ſe non ſentit ægrotare:* If a man be ſicke, and know it not, out of queſtion, he is very dangerouſly and deadly ſicke; he that findes in himſelfe no want of any thing (as the Church of Laodicea) οὐδενος χρειαν ἔχω: *I ſtand not in need of any thing*; This deadneſſe, this vnfeeling numneſſe, it is a plaine fore-teller of death: for example, if a man haue taken a grieuous wound in his body, if it ake, if it prick and ſhoote, if it paine him, either it is healing, or elſe there is hope to heale it: but (as S. *Auguſtine* ſaith) *Quod non dolet, non pro ſano, ſed pro mortuo computandum*, if the wound be ſuch, that it neuer cauſeth griefe, if it neuer ake nor ſmart, vndoubtedly it is dead fleſh, of neceſ-

O beware and ſin no more.

Reu. 3. 17.

Auguſt.

sitie it must bee cut off.

To commit actuall and presumptuous sins, when a mans owne knowledge and Gods spirit crieth in him to the contrary, these are wounds and grieuous wounds vnto the soule: and whosoeuer hath gone on so far, that he doth delight in these sinnes so often, so long, that his minde is neuer troubled, his thoughts neuer checked, his soule neuer grieued, surely, such a one (being vtterly *past feeling*) is very neere to this fearefull estate of *hardening*.

Thus haue I shewed how, and after what sort men become *hardened*, not of my selfe, but as Saint *Augustine* saith: *Ligatus teneor non ferro alieno, sed meo ferreâ voluntate: velle meum tenebat inimicus, & inde mihi funes fecerat, & consuetudini dum non resistitur, facta est necessitas:* A man becomes *hardened*; he is fettered, not by any other Chaine, but by the cords of his owne sinne, the diuell by deceit gets power ouer the will, and so doth snare vs, and because in the beginning we did not resist custome, at length it groweth to necessitie. This is the

the very ſame in effect ſet down by Saint *Paul* in the 4. Chap. to the *Epheſians*, verſ. 18. where this manner of *Hardening* is alſo expreſſed: firſt, ἐσκοτισμένοι, the minde is darkened, they cannot rightly diſcerne what to do: then διὰ τὴν ἄγνοιαν, they become ignorant: thirdly, comes in, διὰ τὴν πώρωσιν, when the Soule (for want of heauenly deawe) begins to *wither* and *harden*: fourthly, ἀπηλγηκότες, *paſt feeling*: and laſtly, giuen ouer to *commit all ſinne with greedineſſe.*

How wofull to be Hardened.

NOW what a grieuous and lamentable eſtate it is to be *hardened*, let it pleaſe you with patience to obſerue a while, and you ſhall briefly vnderſtand.

The comfort of mans life in this world, it conſiſteth in the enioying either of temporall or ſpirituall bleſsings. But the ſtrong man hauing once got poſſeſsion, when a man is fallen away from grace, and his heart *hardened*, how feare-

fearefull, how mournefull a caſe it is, it may manifeſtly appeare in this; for that ſuch men they can haue no true ioy of temporall things in this world, nor any true comfort of the ſweet graces in the life to come.

Firſt, concerning ſpirituall bleſsings, there is nothing more cheerefull vnto man, then the knowledge of his minde, nothing more excellent in him, then the light of his vnderſtanding. This knowledge, this light of nature, this vnderſtanding and iudgement is vtterly extinguiſhed. *Suffocatur Naturæ lumen, cum ad huius abyſſi ingreſſum accedimus:* The light of Nature is choked, when they once enter into this gulfe of *hardening*.

Caluin.

In man there is a three-fold light. The light of the body, which is the *Eye*; the light of the minde, which is *Reaſon*; and *Faith*, the light of the ſoule: by which we diſcerne things *that are not ſeene*. In the obſtinate, *their bodily Eye is full of Adultery, and they cannot ceaſe to ſinne.* 2. *Pet.* 2. 14.

Ephes. 5. 18. 1. Cor. 4. 18. 2. Pet. 2. 14.

The light of *Reaſon*, which is the Law of Nature, is extinguiſhed, *Rom.* 1. 28.

Rom. 1. 28.

Laſtly,

Laſtly, *Faith*, which is the light of the ſoule, is wholly blinded: for ſuch cannot ſee to take hold of the mercies of God, nor to apprehend his comfortable promiſes, *Heb.*4.2. Now if the *Eye*, which is the light of the body; if *Reaſon*, which is the light of the minde; if *Faith*, which is the light of the ſoule, be dimmed: if all that light which ſhould be in vs be darkeneſſe, *Iuſtiſsima pœna vt qui ſciens rectum non facit, amittat ſcire quod rectum* (ſaith Saint *Auguſtine*) It is a iuſt puniſhment, that he, who (knowing) doth not well, at length ſhould loſe the knowledge of well doing: ſo is it with the *hardened* (as *Iob* ſaith) *The light of the vngodly ſhall be darkened, and the wicked ſhall become blinde, becauſe they haue ſinned againſt the Lord.*

Heb.4.2.

Aug. de lib. arbit. lib.3.

Iob 18.5. Zeph.1.17.

The iudgement of the minde being thus peruerted, and Faith, which in all ſtormes and temptations ſhould guide the ſterne, being ouerthrown, there followes a generall ſhipwrack of conſcience.

The word of God, is ſaid to be ſharper then a two-edged ſword, it pierceth the very ſinewes and marrow, *it diuideth the ſoule*

Heb.4.12.

ſoule and ſpirit aſunder: how wonderfull is it in operation! how mighty to conuince our thoughts! how powerfull to quicken the ſoule! how comfortable to ſtrengthen our faith! I doubt not but the moſt here, to their endleſſe comfort do effectually know. This Word, this mighty Word, which for piercing operation is reſembled to fire, able to ſoften iron, this Word it cannot mollifie the *hardened*: But as the bright beames of the Sunne do harden Clay, and ſoften Waxe; and as the ſweet drops of raine doe mollifie earth, and *harden* ſand; ſo the heauenly and eternall Word returneth not in vaine, but (by reaſon of different diſpoſition in the ſubiect) it illuminateth, it melteth the righteous, it obdurates and hardens the wicked: *Their*

Eſay 6. 9. *hearts beinz fat, their eyes heauy, and their eares ſhut, they ſhall heare indeed, but ſhall not vnderſtand, they ſhall ſee and not perceiue.*

Where the word of God cannot preuaile, there can be no repentance. It is

Ezech. 18. 21. true: the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinne from*

from the bottome of his heart, God will put all his wickednesse out of his remembrance. Thereupon many take their pleasure, and glut themselues in sinne, and at last, they thinke to make all good by repentance. Indeed it is true; if they can repent: but they must obserue what Saint *Augustine* saith; *Qui promittit pœnitenti veniam, non promittit peccanti pœnitentiam:* God who promiseth vnto euery one that repenteth forgiuenesse, doth not promise vnto euery one that sinneth repentance. Repentance is the gift of God: and such as are *hardened* because in times past they despised the riches of his bounty and grace, his long-suffering and mercy, that did call them to repentance, when they would, they cannot repent: *Rom.* 2. 5. after hardnesse, the heart it cannot repent. August.

If there can be no repentance, then lamentation & teares are bootlesse. Teares they are the bloud of the soule, and the *Wine of Angels*, most pleasing and acceptable in the sight of God. Yet the *hardened*, though they should wash themselues in their owne teares, it will not preuaile. Bernard.

Nihil

Nihil proſunt lamenta ſi replicantur peccata: teares are not accepted, where ſinnes are ſtill and againe doubled, *Heb* 12.17.

Heb. 12 17. *Eſau found no place to repentance, though he ſought the bleſsing with teares.*

The holy and bleſſed Sacraments now preſently to be adminiſtred, are pledges of Gods loue, and ſeales of our ſaluation. By Baptiſme *he breaketh the*

Rom. 4. 11. *heads of the Dragons in the waters. Et per Baptiſmum Cœli ianua aperitur*: And by Baptiſme euen the doore of heauen is ſet open. The Lords Supper it is *Canalis Gratiæ, & Lauacrum Animæ*, the Con-

Pſal. 74. 14. duit of Grace, and the Bath of the Soule. What can be more ioyfull, then by receiuing the ſigne of the Croſſe; to fight vnder the Banner of Chriſts loue, and to be knit into the Myſticall body of his Saints? What can be more ioyfull then to receiue that pure and princely bloud? the leaſt drop whereof being able to redeeme a thouſand worlds; I may reſt aſſured it is a full and perfect ſatisfaction for all my ſinnes: ſo that if my body hath ſinned, his body hath made amends: if my ſoule hath ſinned, his

ſoule

ſoule hath made a recompence; and therefore both body and ſoule are his, and ſo we firmely and fully ſetled in a Chriſtian ioy for euer.

Theſe holy and heauenly Sacraments are not effectuall in the obſtinate. *Iudas*, notwithſtanding he was a Diſciple of our Sauiour, and that bleſſed hand (which after, for his ſake, was nailed on the croſſe) did reach him the bread of life: yet he was ſo *hardened* with ſecret ſinne, and a traiterous diſpoſition, that as ſoone as he receiued the ſop, the Diuell entred into him, tooke full poſſeſsion of him, and ſo brought him to a moſt fearefull end. Iob. 13. 27.

Prayer, what marueilous things hath it brought to paſſe! and indeed what greater comfort can there be to a diſtreſſed minde, then to open our griefe, to poure out our complaints, and eaſe our wounded hearts, by making our moane vnto God by faithfull and humble prayer? yet in thoſe that are *hardened*, prayers of themſelues are fruitleſſe. *Ioh.* 9. 31. *God heareth not the prayers of ſinners*; that is, of ſuch as retaine a will to ſinne:

Dauid

Psal.66. 16. *Dauid* saith, *He that enclineth his hea[illegible] vnto wickednesse, God will not heare [illegible] prayers.*

To hope in the Prayer of others, th[illegible] also is in vaine, *Ier.7.16. Because you ha[illegible] done these things; and I spake vnto you an[illegible] you would not heare, therefore thou sh[illegible] not pray for this people, nor lift vp cry, n[illegible] intreate me, for I will not heare. Thoug[illegible]* Noe *and* Iob *should entreate me, thoug[illegible]* Moses *and* Samuel *should pray vnto me, yet will I not heare, neither bee intreated.* In the 15. of the *Prouerbs*, and 15. verse, it is said; *A good conscience is a continual feast.* Assuredly if a man haue all earthly blessings which his heart can desire, if he waxe neuer so warme and wealthy, yet if he be at warre with himselfe, if he bee stung with the guilt of his owne thoughts, what comfort, what ioy can he haue?

Ierem.7.16. 11.14.

Prou.18.14. *The spirit of a man may beare his sickenesse or infirmity, but a wounded conscience who is able to endure?* Contrary wise, peace with God, peace of conscience, and quiet rest of soule, it is the greatest comfort that man can enioy vpon earth.

Saint

Saint *Auguſtine* cals it, *The beautifull Temple of* Salomon, *the Garden of Paradiſe, the golden Bed of reſt, the ioy of the Angels, the Treaſure of the great King, the Mercy-ſeate of the Cherubines, and the Tabernacle of the holy Ghoſt.* This peace, the *hardened* can neuer be partakers of. *Their griefe is doubled with mourning and remembring things paſt,* and it is plainly ſaid, *There is no peace vnto the wicked.* Wiſ. 11. 10. Eſay 48. 22.

Hope, is the treaſury of all ſpirituall and heauenly bleſsings, in all wants and miſery it is the ſafe and ſure Anchor of the ſoule; for, *by hope we are ſaued:* but the hope of the vngodly *is like the duſt blown away with the winde. They fore-caſt vnto themſelues cruell things, and their thoughts are like the flights of a bloudy and vanquiſht field, where all hope and comfort lyeth ſlaine.* Wiſd. 17. 10

Now when the ſoule thus affected, is not at peace with God, but giuen ouer to ſinnes, remaines in the ſtate of condemnation: all temporall bleſsings, which are comforts to Gods children, they do encreaſe our condemnation.

Riches (we know) are the good bleſ-

ſings of God, but to ſuch as haue no ſin in their conſcience: otherwiſe as *Iob* ſaith in his 15. Chap. 17. verſe; *If his face be ſo couered with fat, and that he hath ſuch collops in his ſlankes, that in abundance and proſperity he forgets God: Dat legitimum, ſed non ſanctum vſum*, he giueth a lawfull and outward, but not a ſanctified vſe.

Sleep is ſweet vnto euery man, but a minde ſecretly wounded with ſinne, is afflicted with fearefull dreames and viſions in the night. Wiſd. 17. 3 *The wicked that haue liued a diſſolute life, they are tormented with their owne Imaginations*, as *Iob* ſaith, *The terrours of God do fight againſt them.*

Mirth and chearefulneſſe the Wiſeman ſaith; *They are the reioycing of the heart, and prolonging of the life. Iob.* 14. 22. *The ſinner while his fleſh is vpon him, he ſhall be ſorrowfull; while the ſoule is in him he ſhall not ceaſe to mourne. Prou.* 14. 13. *Euen in laughing the heart is ſorrowfull, and the end of that mans mirth is heauineſſe.*

Now if the eſtate of the *hardened* be ſuch, that the light of the minde and ſoule be wholly darkened, if the word

of God cannot pierce them, if hauing made ſhipwracke of conſcience, their heart it cannot repent, and ſo neither Sacraments nor teares be auaileable; I, their owne prayers cannot be heard, and others are forbid to pray for them; if their ſleep be fearefull, their laughter inwardly mournefull, their riches curſings, their hope vtterly forlorne, and they can neuer enioy any peace of conſcience, or quiet reſt of ſoule; iudge you, whether it had not beene better ſuch a man had not beene borne, or being borne had preſently beene flung into the bottome of the Sea, and drowned in euerlaſting forgetfulneſſe. For (alas) when God is become our enemy, who is able to enter into combat to match with the wrath of the Lord of Hoſts? When a mans own heart doth condemne him, who is able to put to ſilence the voyce of deſperation?

O happy is he that ſinneth leaſt; next, he that returneth ſooneſt; but moſt fearefull is the eſtate of him, who like *Pharaoh*, is giuen ouer vnto *Hardening*. For he that is once come to this paſſe, that

Rom. 1. 28. 1. Tim. 4. 2. Zach. 7. 12.

that as *Ieroboam*, he hath ſold himſelfe to commit ſinne, *his minde reprobate*, his *conſcience ſeared, and his ſoule frozen in the dregs of ſinne*; then though he weepe and lament with *Eſau*; though he would reſtore that which he hath wrongfully gotten, with *Iudas*; though he do gird himſelfe in Sacke-cloth, and walk ſoftly, as *Ahab*; though he do pull the men of God, to comfort him and pray for him, as *Saul* did; though he do mourne like a Doue, and chatter like a Crane; though with the Pellican, he do ſend forth ſhrill and fearefull cryes into the ayre; yet all this will not help: (woe alas) there is no recouery. *Ier.* 13.23. *Can the black-Moore change his ſkinne, or he Leopard his ſpots? then may they do good who haue accuſtomed themſelues to do euill.* Ὁ γὰρ μὴ μεταμελητικὸς ἀνεπίδεκτος: *He that hath hardened his heart can neuer be cured. Habituati in malo ſunt impœnituri. Their thoughts can neuer be altered. Their ſtony hearts cannot become fleſh. They haue denyed the power of ſalua-tion: they haue deſpiſed the ſpirit of grace, and though they ſeeke the bleſsing with teares, they can finde no place to repentance.*

Ier. 13.23.

Ariſt. eth. 7. c. 7.
Tho. Aquin. Wild. 12. 10.
Eccluſ. 17. 14.
Heb. 10.26.

Heb. 12.17.

This

This is a lamentable eſtate, this is a fearefull iudgement, for man to be left vnto himſelfe, giuen vp to Sathan, and to be forſaken of God for euer: from this eſtate the Lord for his endleſſe mercie deliuer vs.

The Remedy.

TO eſchew this gulfe, and to auoide the danger of this *Hardening*, either we muſt cut off and ſtay the courſe of ſinne in the act; or elſe wee muſt reſiſt it in the beginning, and ſtay it in our thoughts. It is an excellent ſaying of S. *Ierome*, *Ibi maxime oportet obſeruare peccatum, vbi naſci ſolet*: Both in ſinne, and alſo in curing the diſeaſes of the body, it is the chiefeſt point to obſerue and finde out where the malady firſt tooke beginning: it is plaine, ſinne firſt budded in the thought; and thereupon S. *Ierome* cals it *primogenita Diaboli*, the diuels darling, or firſt begotten. Sathan dares not tempt any vnto murther, treaſon, or any ſuch grieuous ſin, vnleſſe he

ſend an euill thought before, to try whether he ſhall be welcome.

The Philiſtines will not venture till *Dalilah* hath wrought the feate: as ſhe with *Sampſon* neuer left fawning, and creeping into his boſome, till by conſenting vnto her, he loſt both his ſtrength and his eyes, and became a Mil-horſe for the Philiſtines: ſo euill thoughts they allure and toll on ſo long, till the light of the vnderſtanding being blinded, Sathan that foule Philiſtine, ſees them ſuch a griſt to grinde, as they muſt pay the loſſe of eternall life for the toule.

Philo. The Philoſopher ſaid truely, Ἔθος ἀρχεται μὴν ἀπὸ τῶν μικρῶν: Cuſtome ariſeth of very ſmall beginnings. And though it ſeeme a ſmall matter to lend the diuell an euill thought, yet the Wiſe-man ſaith in the 13. of *Wiſedome*:

Bernard. *Euill thoughts ſeparate from God: Cogitationes malæ dum ludunt illudunt:* Euill thoughts while they dally they do deceiue. As the ſtreame in the Riuer *Iordan* doth carry the fiſh ſwimming and playing till on a ſodaine they fall (*In Mare mortuum*) into the dead Sea; where,

Ioſephus li. cont. Apionem.

by

by reaſon of the Brimſtone, they preſently die: ſo, many ſuffer themſelues to be carryed away ſo long with vicious thoughts, and wicked imaginations, that on a ſodaine the powers of the minde be grieuouſly infected.

The eye is *feneſtra mentis*, and many times ere euer we be aware, *Death ſtealeth in at the window.* Ier. 9. 21. Ioh 12. 11. Plinius. *Profecto in oculo animus inhabitat. Aurium ac linguæ ingẽs periculum.*

The eare, *Iob* calleth it in his 12. chapter, the taſter of the Soule; *As the mouth taſteth meate for the belly; ſo the eare taſteth words, for the ſoule.* He that hath a wicked eye and an vnchaſte eare (as S. *Peter* ſaid of *Simon Magus*) his ſoule will ſoone be brought to the gall of bitterneſſe.

Therefore wiſe men may hereby iudge, how carefully, how prouidently the education of youth (eſpecially of the nobler ſort) ought to be reſpected. How *Flattering Paraſites*, and *Profane Ieſters*, ought to be warily ſhunned. Alas, the minde and diſpoſition of youth, at the firſt, is like a ſweet and bright ſiluer diſh, you may put in it what you pleaſe; but if through vile Atheiſts and diſſolute company, the affection bee once led away

Would God this were truely conſidered.

away, and the diſpoſition infected, woe worth that company, for the infection of ſin taken in tender yeares: *Iob* ſaith, Iob 36. 14. *the Soule dyeth in youth.* As cloath ſtained in the wooll doth neuer loſe the colour, ſo the ſtaine of ſinne taken in tender yeares, will hardly or neuer be taken out; nay, that which afterwards diſcretion and yeares doth know and iudge in it ſelfe moſt hatefull, διὰ τὴν πολυχρονιαν τῶν κακῶν συνήθειαν πράττειν ἀναγκάζεται: Chryſoſt. by euill cuſtome he is enforced to put the ſame in practiſe whether he will or no. In the 9. of *Marke* 21. verſe, the foule Spirit which kept poſſeſsion from a childe, could not be caſt out by any other, but onely by our Sauiour. *Iob* made a couenant with his heart, and *Dauid* prayed the Lord to turne away his eyes from beholding vanity: euery good man ought to labour and ſtriue with himſelfe to quench his deſires, to checke his thoughts, to beate downe and keepe vnder his affections, that though he do ſinne ſometimes of infirmity, yet it may neuer generally infect the minde, it may neuer be ſetled in the thought.

#

There

There is no ſacrifice more acceptable vnto God, then the nipping of a Serpents head: therefore as *Dauid* ſpeaketh of the children of Babylon, *ad petras illidere*, to dash their braines againſt the wall, while they are yong; ſo the beſt way to preuent *hardening*, is to nip ſin in the head at the firſt, to kill the ſtrength of it in our thoughts. Pſal. 137.9.

Now, if God do not ſtrengthen vs to ouercome ſinne in the thought, the next way to ſhunne *hardening* is to ſtay the courſe of it in the act. For, *God will wound the hayrie ſcalpe of ſuch as go on ſtill in their wickednesse.* Pſal. 68.22. *Paruus error in principio maximus eſt in fine*: A ſmall ſcape in the beginning, many times proues a miſchiefe in the end. *Conſuetudo peccandi tollit ſenſum peccati*: the cuſtome of ſinne takes away all feeling of ſinne. As he that is ſtung with a Viper, is ſo deadly benummed, that he feeles the ſting of nothing elſe: ſo he that hath taken a cuſtom of offending, neuer feeles the infection of any ſinne, though it rankle neuer ſo grieuouſly. In the 69. *Pſal.* 16. verſe, *Dauid* prayeth, *O let not the pit* ſhut

ſhut her mouth vpon me! To ſinne, is to fall into a pit: but to take a cuſtome in ſinne, is to couer the pit, and dammet vp, that we ſhall neuer get out againe.

Aug. in Pſal. 36. *Conſuetudinem vincere dura pugna:* (ſaith *Auguſtine*) It is a difficult thing to ouercome cuſtome. For in all humane things, ἦθος τυραννὶς. Cuſtome is the moſt intollerable Tyrant. *Horatius* the Romane being to fight with three enemies at once, did ſingle them out, and then ſlue them one by one: ſo, the force of ſinne is to bee cut off in euery ſeuerall action, leſt by gathering ſtrength it ouerthrow vs. Prou. 28. 26 *He that truſteth in his owne heart, is not wiſe.* In this caſe it is good for a man to ſuſpect his owne heart, to call his owne wayes to remembrance, to take ſometimes a ſuruey and view of the manner of his life and daily actions; and if he finde in himſelfe that God hath ſuffered him ſo far to be tempted, that he is fallen into any foule offence, which he knoweth is directly both againſt God, and his owne Conſcience, then preſently to beſtirre himſelfe, neuer to ſuffer his eyes to ſleep, nor his eye-lids to ſlumber,

till

till he haue poured out his heart vnto God, and made bitter lamentation, craued pardon with repentance, and vowed by Gods assistance neuer to offend in any such sort againe: otherwise, if lightly he passe it ouer, and so go on, as *Mithridates* accustomed his body so much to the receit of poyson, that at length no poyson would worke on him; so, he that hath once taken in with the custome of sinne, shall at length come to that passe, that the greatest sinne that is, he shall neuer feele it: *Omne peccatum vilescit consuetudine, & fit homini quasi nullum*: The greatest sinne by custome comes to be accounted nothing. When the body is sore hurt and wounded, there is no driuing off time, but presently it must bee looked to; so, when the soule is wounded, we must not deferre to turne vnto the Lord, but flie vnto him with importunate prayer, with a broken and mournfull heart, for feare the wound do fester inwardly, and so there be no recouery. I make it plaine by example thus: If a man take in the Spring three or foure Plants, and set them altogether at one

Aug. in ser. 4. in adu. Dom.

one time, if he come by and by, or within a while after, he may eafily pull vp one of them; if he ſtay a fortnight, or a moneth, he may pull vp another, but it will be ſomewhat harder; if he ſtay a yeere or two, till it ſettle to take roote, then he may pull and ſtraine his very heart-ſtrings, but his labour is loſt, he ſhall neuer be able to pull it vp. One ſin, one offence, if we labour to pull it vp in time, it may be forgiuen, it may be taken away; if we let it go on to two or three, with vnfeigned repentance, with bleeding teares, with vnceſſant out-cryes vnto a gracious God, they may bee raced out and wiped away, but with greater difficulty: at length, if a man giue himſelfe vnto ſinne, ſo that it take deep roote in the heart, and be ſetled in the ſoule, he ſhall neuer bee able to pull it vp, nor ariſe from the death of ſinne.

Application.

TO draw then to an end: foraſmuch as God deſireth not the death of any

any ſinner, but moſt louingly offereth his grace, and meanes of ſaluation vnto all: ſeeing ſinne doth proceed from our own vile concupiſcence, and we neuer ſtriuing to ſtay the courſe of it in our thoughts, do ſecretly fall away: ſeeing by degrees againſt their owne knowledge, men do wound their ſoules with many actuall ſinnes, and thereupon God doth with-hold his grace, and ſo forſake them; and this forſaking is ſuch a forlorne eſtate, that *Iob* ſaith, chap. 12. 14. *God ſhutteth a man vp, and hee can neuer be looſed*; O how deuout ought we to be in prayer, thereby to kindle in vs the heate of Gods Spirit? How deuout in ſweet and heauenly meditations, to ſtir vp in vs the good graces of God? how diligent to ſhew the fruits of our faith, euer ſtirring in the workes and labours of our calling; giuing no aduantage to our aduerſary? how carefull when wee heare the word of God, to do it with an humble ſpirit, with great reuerence, thereby to keep a tender heart, a minde and cogitation that may eaſily be touched with remorſe? how deſirous, and ſecretly

ſecretly ioyfull, at this holy time, to prepare our ſelues to the receiuing of the bleſſed Sacraments; to haue our hearts ſtripped of worldly vanities, to call home our affections, to appeaſe our thoughts, and ſo peaceably to bathe our Soules afreſh, in the precious blood of our euerlaſting Redeemer; that ſo feeling our ſelues, as it were newly created againe, ſoule and body, heart, hand and tongue, may neuer ceaſe to ſound prayſes vnto him, who doth neuer ceaſe to renew his mercy vnto vs?

The holy and Kingly Prophet *Dauid*, he is a worthy example, for this Royall preſence, ſet him before your eyes, and obſerue the whole courſe of his life.

How ſweet and milde was his ſpirit, in forbearing to take reuenge for himſelfe? how couragious and inuincible his Faith when it ſtood in the quarrell of Gods honour? how deerely affected to his people, when he ſaid to the deſtroying Angell, *Not theſe ſheepe, but it is I that haue offended?* what melting and kinde affection did he ſhew towards *Ionathan*, and

nd thoſe whom hee loued? what a
ournefull and repentant heart, when
e knew that he had offended? how full
f diuine meditations to better his
houghts? how frequent in prayer,
owing from him as a continuall ſtream?
ow ioyfull in Gods ſeruice, *dancing be-*
re the Arke? how reuerend in Gods
Houſe, *kneeling and bowing* in the Tem-
le before all the people? what a thank-
ull heart, *in offering to build a glorious*
Temple to the Lord? what an humble
minde, ſaying, *What am I, and what was* 1. Chron.
my Fathers houſe, that thou haſt brought vs 17.16.
hitherto? what a *chary and tender care of*
Gods glory, whereſoeuer he became? how
bundant in prayſes and thankeſgiuing,
alling euery member of himſelfe, and
ll the creatures both of heauen and
arth to make one quire in ſetting forth,
inging, and ſounding the euerlaſting
prayſes of his God? But why did *Dauid*
thus? to what end was all this? That he
might be ſure ſtill *to hold faſt by God*, to
be entirely knit vnto him, by all meanes
poſsible to retaine his loue; for feare leaſt
God hauing raiſed him to the height of
renowne,

renowne, deliuered him miraculously out of many imminent and bloudy dangers, and so set a Crowne of blessing vpon his head: if *Dauid* should haue shewne vnthankefulnesse, any contempt or the least neglect of his loue, a mighty & iealous God, hee also vpon iust cause might haue withdrawn his loue, and laid all his honour in the dust againe.

¶ Now therefore, with all humblenesse and duty I entreate you by the tender mercies of Iesus Christ, and in the Name of the liuing God, I challenge euery Christian, which hopes for any ioy in the life to come, take heed of actuall and presumptuous sinnes, in no case let them *haue dominion ouer you*: do not wound your soules (as *Pharaoh* did) with wilfull offences against your own knowledge: trie & examine all your thoughts, how and wherein they stand affected, and aboue all, grieue not the blessed motions of that comfortable Spirit, which keepe the very *life* and *being* of the soule.

Psal. 19. 15.

To conclude, let all slanderous mouthes bee stopped, all the factious Schismatickes in the Land ashamed, in

behol-

beholding your Christian and Princely example: continue still to bee louingly and kindely affected one towards another: celebrate this holy time in a true religious manner. Sanctifie the ioyfull beginning of this new yeeres raigne with new deuotion vnto God: lay all your Honours downe at the foote of the Altar: receiue the holy Sacraments ioyntly together, and so be faithfully knit in loue, and in one head Christ Iesus: goe cheerefully on, delight still in doing good: and the Lord God of our Fathers increase in you good desires, giue you zeale to performe them, confirme vnto you, and to your Seede, all his good promises, and vnto euery one of vs present here, grant pardon for offences past, giue vs comfort and strength in temptations to come; change all our liues more and more to a better course, euen for his blessed Sonne Christ Iesus sake; who with the Father and the H. Ghost be blessed and prayfed for euer. *Amen.*

FINIS.

THE THIRD SERMON.

The Churches Sleepe.

CANT. Chap. 2. verſ. 7.

I charge you, O yee Daughters of Ieruſalem, by the Roes and Hindes of the field, that yee ſtirre not vp, nor waken my Loue, vntill ſhe pleaſe.

FOr the readier & more perfect vnderſtanding of this Verſe, it ſhall bee requiſite very briefly, to ſet downe the *order in placing this Booke*, the *Title*, the *Subiect matter*, and ſo conſequently the *Occaſion* whereupon this Scripture is inferred.

Touching the placing and order of this

this Booke: in the 1 *Kings*, chapter 6. King *Salomon* in building the materiall Temple, hee framed three Courts: the outermoſt, a great & large Court, for the common people: next to that, an inner roome for the Prieſts and Leuites: and laſt of al, *Sanctum Sanctorum*, the holieſt of holies, onely for the High Prieſt to enter in. The ſame *Salomon* in building vp the ſpirituall Temple of thy Soule, hee hath likewiſe framed three courts. Firſt, the Booke of *Prouerbs*, as a great and outermoſt Court, wherein common people, and all ſorts of men, may learne the ciuill and godly courſe of manners & diſcipline; next to that, *Eccleſiaſtes*, or the Booke of the Preacher, as an inner Court, leading vs on further, and teaching vs to contemne the world: laſt of all, he brings vs into *Sanctum Sanctorum*, to this *Song of Songs*; wherein not euery one, but ſuch as are conuerſant in diuine myſteries, and delight in heauenly contemplation, they may here behold the ſweet & miſticall coniunction betweene Chriſt and his Church, betweene God and the Soule.

For the Title. As there is *Sabatum Sabati*, & *Sabatun Sabatorum*, ſo κατ' ἐξοχὴν this is called the *Song* of *Songs*. The *Song* of *Songs*, for that it is ſung to the King of Kings; the *Song* of *Songs*, for that it containeth the higheſt myſterie of all myſteries; the *Song* of *Songs*, becauſe, of a thouſand and fiue Sonnets which *Salomon* did endite, of them all this is moſt diuine, moſt excellent. For it concerneth not any particular occaſion, as the ſongs of *Moſes* and *Debora*, but the publike and flouriſhing eſtate of the Church: and thereupon, for the excellencie, the ancient Fathers haue called it, the heauenly treaſure, the hidden *MANNA*, and Paradiſe of the Soule.

1 Kin. 4. 32

In the *Matter* our *Subiect*, the holy Ghoſt by ſweet & comfortable Allegories doth liuely & affectionately expreſs the holy and perfect loue betweene Chriſt & his bleſſed Spouſe. So as *Plinie* writeth, *That the Bees doe make the outermoſt part of their combes with the baſeſt hony, but doe incloſe the fineſt and pureſt hony within*: So, the outward duties of Reli-

Plin. lib. 8. cap. 25.

Religion, they are contayned in the Morall precepts of the *Prouerbs* and *Eccleſiaſtes*, but the diuine and heauenly myſteries, betwixt CHRIST and his Church, they lye hidden, and are cloſely couched in theſe Parables.

The *Occaſion* whereupon this Scripture is inferred, is this: the holy Spouſe, the Church of God, being in this world, as a Lilly amongſt Thornes, and as an Apple-tree in the wilde Forreſt, that is oppreſſed with enemies, moleſted with Schiſme, Contention, and Hereſies, ſhe doth long to inioy the bleſſed preſence of Chriſt: at length, vnder the peaceable and glorious raigne of King *Salomon*, comforted with his gracious Spirit, ſhadowed vnder his protection, & ſatisfied with his loue, with quiet reſt of heart, and much content of minde, ſhee taketh her repoſe, and peaceably falles aſleepe. 2 and 3. ver. Honorius.

Whereupon, as Saint *Bernard* ſaith, *Chriſtus dignatur eſſe cuſtos ac vigil Sponſæ*: Chriſt vouchſafeth to become the Brides watch-man or keeper. Alluding therein to the manner of marriages

Scholiast. Theocritus in Epithalamium. Helenes.

Chap. ver.
2. 7.
3. 5.
8. 4.

in those times, whereat were vsed to be sung two kinde of verses, κατακοιμήτικον, and ἐξεγέρτικον, euening verses to bring asleepe, and morning verses to waken the Bride.

But Christ in ardent affection and tender care ouer his Church, in three seuerall places hee giueth this great and solemne charge, that his Spouse now being asleepe, his Church being now in blessed rest & prosperitie, no man waken her, no man cause any stirre or trouble to be rayled.

I charge you O yee daughters of Ierusalem, &c.

In these words there is a *Præcipe Christianis*, an high Commission granted out for to establish and settle the good estate and peace of the Church. Wherein are to be considered,

1 The

1 The Persons { First, Who sendeth, —— I.
2 To whom. —— Daughters of Ierusalem.

2 Charge { 1 Manner. —— By the Roes and Hindes.
2 Substance —not to { stirre / waken } Christs Loue.
Lastly, the Date. —— Vntill she please.

The Person who chargeth.

FIrst, for the Person who it is that chargeth, and to whom this Commission is directed, it is requisite to aske as the Spouse doth in the fift Chapter and ninth verse, *Who is this beloued more then another Louer, that he doth so charge?* To direct and perswade in matters of great weight and consequence, there are these three required, φρόνησις, εὐνοία, πίστις, Wisedome, Loue, and Authority. Wisedome to be beleeued; Loue to be respected; Authority to be feared. First, Wisedome, for *that is nimbler then all things*, and searcheth throughly *by reason of her pureneſſe*.

Arist. Rhet. lib. 2. cap. 1.

Wisd. 7. 24.

Secondly; Loue is requisite, for *it is strong as death*, there is nothing but a man will vndertake at the perswasion of

Cant. 8. 6.

a wise man who doth entirely loue him.

Aug. Lastly, Authority is required, for *Et si meliores sunt quos ducit amor, tamen plures sunt quos corrigit timor*: The better sort are wonne by loue, but the greater number are ouer-come by feare. Hee that giueth this charge, it is our blessed Sauiour, so saith the spouse in the next verse, *It is the voice of my welbeloued*: it is hee against whom for his Wisedome to direct, for his Loue to comfort, for his Authority to punish, there is no exception to be taken, for *Dominus loquutus est, & ego adiuro*, they are all one.

And whereas hee beginneth with a *charge*, we are to obserue the Dialect and Acrimonie of the holy Ghost in charging. For, *adiuratio est iurationis quoddam genus*, this adiuration and charging is a kinde of swearing. So, that as *Abraham* caused his seruant to sweare, and then charged him not to take a wife for his sonne of the women of *Canaan*, so heere is an oath of Canonicall obedience required, that no man affiance himselfe to any Shismaticall or Heretical Church, but onely the true Spouse of Christ, shee must

Soto maior

Gen. 24. 3.

must be *as the louing Hinde, and pleasant Roe in thy sight to delight in her loue continually.* Pro.5.19.

The words of Gods Spirit they are not *otiosa supplementa verborum*, not as *Iob* saith, *words of the winde*; but where the holy Ghost fals on charging, without question, there is some waighty matter in hand; and therefore in regard of the Person, who doth adiure and charge, when the assembly is broken vp, this *Charge* must be thought vpon to bee performed. Iob 6.26.

Daughters of Ierusalem.

THe Persons to whom this charge is directed, are the *Daughters of Ierusalem*, that is, by the iudgement and consent of all Interpreters, to the *Magistrates* and the *Ministers*, especially to the holy Priests, who are attending vpon the Church, as waiting women on a Queen, or as louing daughters vpon their mothers.

They are named *Daughters of Ierusalem*;

rusalem; because τὰ μὲν θήλεα μέλλοντα μήτρι: Daughters in their qualities resemble their mother. *Ierusalem* by *Dauid* it was made μητρόπολις, the Mother Citie in all *Iudea*: in the 12 of Reuel. she is said to trauell in birth: and in the 4. to *Galathians* 26. it is called μήτηρ πάντων ἡμῶν, the mother of vs all; a plaine Periphrasis of the Church.

Arist. de ge. 4. cap. 3.

Ierusalem, as appeareth in the 18. of *Iosh.* 28. it first tooke the name of *Iebuseus* the sonne of *Chana*, and was called *Iebus*: after it was enlarged by *Melchisedech*, and called *Salem*, which signifies *Attonement*, or the vision of peace; *Heb* 7. and 2. *King of Salem, that is King of Peace.* Thus then *Daughters of Ierusalem* are to be vnderstood, Daughters that resemble their Mother, Daughters of Peace. What? and is it to bee feared, that *Ierusalem* shall be disturbed of her owne Daughters? they that professe themselues to be children of the holy Citie, and should continually pray for the peace of *Ierusalem*, are they such stirrers, that they must be charged? yea verily: the holy Ghost knew right well, both

Iosephus Arquen.

both how and to whom he ſpake. For, ἐξ ὑμῶν αὐτῶν, euen from among your ſelues ſhall men ariſe ſpeaking peruerſe things, and ſeeking to draw Diſciples after them. Act. 20. 30.

When the diuell ſaw his Temples forſaken, and his Oracles put to ſilence, he deuiſed this as a ſpeciall ſupply, to haue alwaies his agents in or about the Church, *Qui ſub vocabulo Chriſtiano, doctrinæ reſiſterent Chriſtianæ*, Who vnder the title of a Chriſtian name, might euer be ready to reſiſt the Chriſtian doctrine. *Inimici hominis domeſtici eius*, our owne calling and Country-men are our moſt vnkinde and cruell enemies. Had not diuers of vs, like vnnaturall Children, ſhaken off that reuerend obedience due to the Church our mother, but had ſhewed our ſelues (as here we are named) *Daughters of Ieruſalem*, the holy Spouſe of Chriſt had neuer beene ſo wounded at the heart, nor her patrimony ſo boldly beene made a prey to ſacrilegious Atheiſts. Aug. de ciu. Dei lib. 18. cap. 51.

Whereas we ſhould preach Chriſt Ieſus crucified, that is, reconciliation by his bloud,

bloud, holy life, repentance, and good workes, Christian Charity, and such like, still there is much ado, about such points as make not to the furtherance of the people in good life and deuotion, but to the ouerthrow of the state Ecclesiastical, and to the disturbance of the Church of God.

It is a woefull of-spring, when the birth of the childe is the death of the mother. If *Itis* runne to his mother *Progne*, and bee betrayed in her bosome: if when the childe ask bread, the father giue him a Scorpion; if the Physitian minister poison; if there bee no succour in the Iudge, *Contra solitudinem & inopiam*; if one truth bee not generally taught of vs all, *et locum vbi consistat reperire non potest*, if still there be a difference made between the *Reformed* and the *Formalists*; and affirmed, that the *Reformed* though they lose their liuings, yet they will keepe a good conscience, but the *Formalists* will euer be of the same religion the king is of, if when wee celebrate the Lords Supper, wee play (as they say) a pageant of their owne, and make poore silly

soules

ſoules beleeue they haue an Engliſh Maſſe; if Church-men affirme, that our Church hath in it ſtill, ſo many black markes, that the naturall children of the Church cannot diſcerne it; what hope can be conceiued that the bleſſed Spouſe ſhall euer attaine vnto any ſettled and ioyfull reſt? The people in all ages, they haue euer delighted to heare of the faults & frailties both of their gouernors and of their Teachers; it hath euer beene laughing cheare to the ignorant multitude, to ſee ſtrange Innouations, change in the courſe of Religion, and men of the Church at variance and contention: yet all this is not ſufficient to aduiſe, but ſtill, euen vpon no occaſion, diuers are euer troubling the ſtate, and murmuring againſt the gouernment eſtabliſhed.

Our Sauiour CHRIST hee directeth this charge eſpecially vnto vs, and calleth vs *Daughters of Ieruſalem*; *Pie blanditur, ac ſuauiter allicit*, *Daughters* for loue, *Ieruſalem* for peace: teaching vs thereby humility, obedience to the Chriſtian Magiſtrate, peace, lowelineſſe, and ſub- Bernard.

ſubmiſsion to the Church our Mother: ſo that, if wee doe ioy in the proſperitie of our Country, if wee doe long after the flouriſhing eſtate of the Church (aboue all others) wee muſt be knit together in vnitie and peace. *For if we bite one another, wee ſhall bee conſumed one of another.* Gal. 5. 15

Surely, the Lord is with King *Salomon*, God is with our King; hee hath giuen him wiſedome, riches, and honour, hee hath built him a glorious Palace, the timber is of Lebanō, the pillers of ſiluer, the ornaments of golde, the work doth proſper in his hands, and there remaines nothing but that *it may be paued throughout with the loue of the Daughters of Ieruſalem.* Therfore you that be Magiſtrates, Parliament-men, flowers of the Land, & ornaments of your Country, here alſo called *Daughters of Ieruſalem*, doe you by all good meanes procure the peace of the Church, giue no encouragement to humorous men; doe not fauour their diſorderly proceedings; winne them by your authoritie: perſwade them in your loue to peace and conformitie. It is ſaid Cant. 3. 9

of

of Saint *Cyprian*, that with teares hee bewayled those, who in the time of perſecution denyed Chriſt; much more is their contempt and peruerſeneſſe to bee lamented, who in the time of the Churches proſperitie doe wilfully forſake CHRIST: for what is it elſe to forſake Chriſt, but without iuſt cauſe, without any ſure ground, to forſake that bleſſed calling, whereof before God and men, before Saints and Angels, they haue made publike profeſsion in the Church.

Is this integritie? is this humbleneſſe of minde, and an hart truely knit and deuoted vnto God? No verily. *Is in amore Dei maior erit, qui plurimos ad eius amorem trahit:* That man ſhall bee accepted moſt in Gods loue, who doth win moſt to the holy loue of God. It is a bleſſed thing to be euen a dore-keeper in the houſe of God: and it ſauours of an humble minde, of a ſweet ſpirit, to become all things to all men, by all poſſible meanes to winne ſome. Thus did Chriſt teach in his life, and thus did hee performe in his death, *Perdidit vitam potiùs quam perderet obedientiam.* But if it be ſo,

Greg. in hom.

so, that nothing can preuaile with these men, and that they will needs leaue off to bee *Daughters of Ierusalem*: then here is not onely a charge giuen to forewarn them by word, but in the fifteenth verse there followes an attachment. If *I charge* will not serue, then *take vs the Foxes, that destroy the vines*, must follow: If *Aarons* rodde cannot sway, *Moses* must sting: *Fitches are to be beaten with a staffe, & Cummin with a rodde. Whosoeuer will not doe the Law of thy God and the Kings Law, let him haue Iudgement without delay.* Saint *Basile* saith, that a Magistrate is ἀσωλαγνος without bowels and compassion, who suffereth disorders in the Church vnpunished. Diuers questions beginning onely to arise betweene the Disciples of Saint *Iohn* and our Sauiour, holy writers haue this obseruation, that God in his wisedome, did suffer the death of Saint *Iohn* to hasten, that there might be no sects nor diuision in the Church.

Can.2.15

Ezra.7.26

Iohn 3.25 Chrysost. Theodo.

Very loth haue I euer been, to bee seene at any time to meddle in these troubles of the Church, and therefore (the Lord knoweth my heart) I speake not

not in bitterneſſe, to exaſperate any mans thoughts againſt them. But in this caſe, who is offended, and I burne not? By lamentable experience doe I knowe, what ſtrange and woefull effects, theſe diſordered courſes haue brought forth. Diuers in whoſe vertuous and louely ſociety my heart hath often ioyed; and ſome, for whom nature would cauſe a man to cry out (Would to GOD I had died for thee my brother;) ſome of theſe haue forſaken both friends and Country; and others (men of excellent parts in humane learning) whereas they had purpoſed to take holy orders, by reaſon of theſe contentions, they fell away, and imbraced this preſent world. Therefore in thoſe things which concerne the glory of God, the peace and proſperity of the Church: *Optima legum inſtitutio, vt non ſolum ſint, ſed vt latis pareatur*: As it is a bleſſed thing to haue begunne well, ſo it is the crowne of glory to perſeuere in well doing, to perſiſt by all good meanes, that as much as poſſible may be, from the Orcades to the ſouth Seas, from the Iriſh Pale to the Weſterne bounds, there may Plutarch.

bee one publique, perfect, and Christian peace amongst vs: for feare lest as by the discord of the *Arrians* innumerable people fell away from Christianity to Gentilisme and Infidelity, so by reason of our discord, they neuer ceale to fall away, as fast to Atheisme and impiety.

Diuus Hilar. lib. cont. Const. August.

Roes and Hindes.

OF the Persons you haue heard, now comes in the charge it selfe: wherein first wee are to consider the *Manner*, which is very sweet and proper. For being in the fields, and alluding to shepheards, according to the tenour of the *Cantick*, he doth charge by the *Roes* and *Hindes* of the field. Why wee should bee charged by *Roes* and *Hindes*, (such a strange kinde of adiuration) and what is meant by thē, there is great variety of interpretations, amongst all writers. In the originall tong, *Tzeboath* and *Ailoih*, the Hebrew words, they doe signifie *exercitus & virtutes*, whereunto the *Septuagints* agreeing, doe translate it ἐν ταῖς δυνάμεσι καὶ ἐν ταῖς ἰσχύ-

σεσι

σεσι τὸ ἀγρὸ. O ye Daughters, I charge you by the royall armies, and ſtrength of the field.

Aponius in his fourth booke ſaith, we are adiured by *Roes* and *Hindes*, for example ſake, *Quod horum eſt amor ardentiſſimus*, becauſe of all other beaſtes their loue in feeding, and keeping quietly one with another, is moſt peaceable and affectionate. *Per Hinnulos & Capreas*, that is, ſaith *Rupertus*, by the holy Patriarks, *Abraham*, *Iſaac* and *Iacob*, who in their generations were men of peace. *Thomas Aquinas* he expoundeth it by the holy Prophets and Apoſtles. *Lyra* ſaith, wee are charged by *Roes* and *Hindes*, for that theſe Beaſtes are enimies to poiſon, and fellow-helpers againſt ſuch as hurt them.

Saint *Bernard* he adiureth by the holy Angels, who are as ſwift as *Roes* & *Hinds*. *Beza* (whoſe expoſition is very good,) hee ſaith the Spirit of God doth call the very dumbe creatures to witneſſe againſt ſtirrers in the Church. Some expound *Roes* and *Hindes* to bee the chiefe theologicall vertues, adiuring vs by our Faith, Hope, and Charitie. Others they ſay we

Aponius.

Rupertus.

Tho. Aquin.

Lyra.

Ber. ſerm. 53

Beza.

Hugo. Car.

are adiured *amore quo tenemur Sanctis*, by that loue and reuerent duetie which wee doe owe to the Saints and reuerend Fathers of the Church. To be short: *Gregory, Gorrhan, Cassiodore, Ambrose, Origen, Honorius, Anselmus, Angelomus*, almost euery authour doth differ in his exposition. So that as the Poet cried out, *Quid clamem? quæ fata vocem? quæ numina poscam?* So all authours are at a stand, and cannot tell, either in heauen or in earth, or amongst the creatures, what to call to witnes, that they might sufficiently charge. But that they might bee sure to make all men feareful to stirre, or trouble the Churches peace, euery one doth adiure by that which in his seueral iudgement is most forcible. Amongst the rest, the exposition of venerable *Beda* is very significant and religious: I charge you by the *Roes* and *Hindes*, that is, saith hee, *per delicias agri*, by the soules and tender consciences of the ignorant and simple people, they are the *Roes* and *Hindes* which wee must hunt after, and studie to take. And very fitly are they compared to *Roes* and *Hindes*, because as *Plinie*, *Philostratus* and

Hierom in *Per ea quæ ijs chara esse novit & amabilia.*

Venerable Beda.

Plin. lib. 8. cap. 53.

and *Solinus* writeth, they are moſt tender and fearefull of all beaſts, affrighted with any noyſe, checked with the leaſt foile, turned out of courſe with the cracking of a ſticke, preſently make head another way, and when they are once out of their wonted walke, *Erranti in via, nullus eſt terminus*, they runne they know not whither, euen to their owne death. Such is the nature and diſpoſition of common people, ſoone ſtirred vp, quickly awry, ſometimes running full head one way, on a ſuddaine turned as much another. Therefore it is a ſeruile courſe, and bewrayes a vaine and proud ſpirit for any, eſpecially men of religion and vnderſtanding, to fit the fancies, and ſeeke to winne vnto themſelues the applauſe of common people. *Plato* in his Common-wealth forbids men to range vp and downe, to ring away other mens Bees: yet the onely glory of ſome men is, to get flockers and followers after them, by ranging and gangling in matters of no importance.

Solin. 1063.

1. Sam. 15. 24. Act. 12. 2.

Plato de Repub.

Surely as a weake and feeble braine followeth the waxing and waning of the

Moone; ſo the brainſick humour of the multitude is ſubiect and pliable to euery change and reuolution. Whereupon *Homer* compares the diſpoſition of common people to the ſtanding corne, there comes a puffe, and blowes it all on the one ſide; there comes another blaſt, and ſwaies it as much on the other ſide. It is a fit compariſon made by the Kingly Prophet: *It is the Lord that ſtilleth the rage of the Sea, the noyſe of the waues, and the madneſſe of the people*; iumping therein with the Prophet *Eſay*, where the nature of the people is compared vnto the billowes πολυφλοισβοιο θαλασσης, of the troubleſome and working ſea, that cannot reſt. So eaſily ſet agog, ſo delighted with nouelties, ſo full of alteration and change are the affections of common people.

Homer.

Pſal. 65 7.

Eſay 17. 12.

In the 28. of the *Acts*, *S. Paul*, whileſt the Viper hung vpon his hand, he was a *murtherer*; againe, the Viper ſhaken off, in the turning of an hand, he was a *God*. In the third of *Ezra*, and the twelfth, the *people wept*, becauſe they had no Temple: after, when the Temple was builded,

builded, then *they wept* as faſt againe, becauſe the glory of the ſecond was not like the firſt. In the time of Queene *Mary*, there was lamentation and crying out, that Idolatry was ſet vp, the Church polluted, and the Goſpell taken away: afterward, when, through the great mercy of God, the Goſpell was aduanced, and the light thereof did comfortably ſhine throughout the whole Kingdome, then they murmured, and cryed out as faſt againe, that we had *no Church, no Miniſtery, truth was wrapt vp in Ceremonies, and all was Antichriſtian.*

In the 19. of the *Actes*, *Demetrius*, and other ſubtill heads of the Tradeſmen of Epheſus (meerely for their owne gaine) raiſed a great tumult, and getting the people together, cryed out, *Great is Diana of the Epheſians*; preſently the people were carried with ſuch a tempeſt of fury, that the Citie was all in an vproare, they ran and ruſhed whither they liſt in great confuſion, much violence was offered, and yet at laſt, as appeareth in the 32 verſe, *the moſt part knew not wherefore they were come together.* In like

Nobiles quidam præcipui huius regni mecum egerunt, anno 1583.

sort, not many years agone, diuers personages of great credit & countenance (they & their predeceſſors being long ſince enriched by the reuenues of the Church, & fearing to loſe thē) apprehending preſently the ſucceſſe, inueigled many weake men, yong Diuines, Tradeſ-men, Artificers, & ſuch like, & they all cryed out, for the *Geneua Diſcipline*, and Scottiſh reformatiō in the Church. The ignorant multitude once ſtird vp, the whole Land was in Sects and tumults, the State was troubled, the Prince was diſobeyed, good Lawes were neglected, by Libels, Pamphlets, by concealements, by treacheries, by ſundry foule diſorders, violence & diſgrace was offered to many ſocieties, and worthy callings in this Land; and yet I dare ſay, the moſt part neuer knew what they did deſire: Nay, I dare cōfidently affirme, the chiefeſt and learneſt Sectaries of thoſe times, and euen at this day, not (*a*) ſix of them, did euer fully and ſoundly agree in the maine points, and manner of erecting this their Goddeſſe *Diana*, this affected diſcipline and reformation. Yet behold and obſerue the effects. Theſe

a A Booke of diſcipline compiled after the Geneua faſhion by M. Knox and others, reiected of the diſcipli-narians, and termed a deuout imagination.

ſilly

ſilly *Roes* and *Hindes* once ſtirred vp, they flockt together, and aſſembled in woods; they haunted priuate Conuenticles in the night; they had ſecret Printers in euery corner, the publique Congregation grew odious, the holy word and Sacraments were deſpiſed: at length they affirmed plainly there was no true miniſter in the Church of England, & ſo ſome fled beyond ſeas, others gaue vp their calling, lurking idlely in other mens houſes, ſeducing their minds, & waſting their eſtates. While theſe reformers thus ranne their courſe, honeſt plaine men, ſimple people, beholding ſuch parts taking & contentiō, ſeeing ſuch acceptions of perſons, & variety of opinions, they in their ignorance ſtood at a gaze: ſome fell away to the Church of Rome, others waxed neither hot nor cold, Atheiſm crept in, deuotion was laid aſide, God exceedingly diſhonored, and the eſtate both of Church and Common-wealth very much deſaced. I ſay no more of theſe *Roes* and *Hindes*; λάω μὴ πίσευε; πολύτροπος ἔσιν ὁ μελος. If then wee regard the ſaluation of ſimple people, by rooting out of Atheiſme and

Another book called Diſcipli. Eccleſiæ ſacra verbo Dei deſcripta, *corrected, altered and amended, about* 1587.

and Superſtition, if wee tender their peaceable and Chriſtian life, who are πολυπρόσλοι, miſled vpon euerie light occaſion, then we muſt wholly lay aſide all contention and difference whatſoeuer: with one heart, with one conſent, we muſt all preach one and the ſelfe-ſame doctrine, all vſe the ſame Ceremonies, thereby to winne the people to godlineſſe of life, and holy reuerence; and alwaies (in regard of their weakeneſſe) we muſt be ſhie and fearefull of ſtirring in the Church. The very Heathen haue taught vs diſcretion in this point.

Aug. de ciuit. Dei. li. 4. cap. 31.

Amongſt the wiſe Grecians, the difficult points of their Religion, were neuer laid open to the diſcuſsing of the ignorant people, but cloſed vp with ſilence. *Varro*, that notable and learned Writer, remoued thoſe bookes which he wrote touching the deepeſt queſtions and myſteries in Theologie, from the ſight and knowledge of the multitude; *Scholis vero ac parietibus clauſit*, hee reſerued them priuate to the learned Schooles.

Aug. de ciuit. Dei. li. 6 cap. 5.

Aboue all others, the holy Apoſtles, and

and ancient Fathers of bleſſed memory, were ſo chary in this point, that if any doubt aroſe, if any queſtion or controuerſie fell out among them: they did not by and by ſet forth bitter Inuectiues and ſeditious Pamphlets, they did not put vp clamorous Bils to Tẽporals Courts, they did not creep and crouch to Laymen, for the bolſtering and bearing out of any diſorders in the Church, they did not haunt and trouble Chriſtian Princes, with bold and vnaduiſed petitions; but as we may ſee by the Apoſtles, *Acts* 15. a matter of great conſequence, was orderly and louingly diſcuſſed at *Ieruſalem* (the Schoole of the Prophets) and ſo peaceably ended by the chiefe and moſt excellent Apoſtles. This preſident and worthy example was truely followed by S. *Hierome*, by S. *Auguſtine*, by *Chryſoſtome* and *Epiphanius*, by the good Biſhop of Alexandria, in the time of *Arrius*, by *Theodore*, who ſent priuately to *Paul* Patriarch of Conſtantinople: thus they conferred peaceably together, they wrote priuately one to each other, and ſo (never making the people

Act. 15.

Niceph. eccleſ. hiſt. lib. 8. 50. Paulus Diaco.

people acquainted) doubts being reſolued, and controuerſies ended, euery man did reſt ſatisfied in his obedience, and went peaceably on in his ſeuerall calling. Theſe holy and graue men conſidered well, that the ſoules of the ignorant people were precious, their mindes like *Roes* and *Hindes*, eaſily miſſe-carried, ſoone ſtirred vp, and quickly driuen from their wonted layer; therefore as the good Shepheard in the 23. *Pſal.* they *fed them peaceably in greene Paſtures*, they led them not vnto torrents, to troubleſome whirle-pooles, but ἐπὶ ὕδατα ἀναπαύσεως, to the waters of reſt; and, as the originall doth infer, to the ſweet ſtreames that *runne quietly*.

Heres baci in Pſal. 23.

Stirre not.

THe ſubſtance of this charge is double: Firſt, not to ſtirre in reſpect of the danger: Secondly, not to waken, in regard of the Spouſe, who is fallen aſleep, and peaceably taking reſt. It is dangerous to ſtirre, for that a rent or ſchiſme

ſchiſme in the Church, is like a wound in the ſoule, or a great breach in the Sea, there is almoſt nothing able to cloſe it vp againe. Howſoeuer at the firſt it ſeemes of ſmall reckoning, and of no importance, yet it neuer ſhewes it ſelfe at the beginning in the right colours, but *creſcit eundo*, it creeps on & gathers ſtrength; and we ſhall neuer reade that the primitiue point of any Schiſme, did euer reſt, or ſtay it ſelfe, vntill it came to a full period of plaine Hereſie. *Nullum Schiſma, non ſibi aliquam poſtea confingit hæreſin. Of one little ſparke is made a great fire.* *Arrian* his hereſie, it was but a ſpark (as *Nicephorus* doth write) firſt raiſed by one *Alexander Bancalis*, becauſe another was preferred before him: yet this ſparke ſet Aſia, Africke, and Europe on fire, and ſo poiſoned the ſpawne of the Church, in the flouriſhing ſpring of worthy *Conſtantine*, that euen to this day it neuer recouered the loſſe againe.

Hieron. Eccle. 11. 32 Niceph. eccle. hiſt. lib. 8 cap. 5 C. ſiod. lib. 1. cap. 12

Mahomet that Antichriſtian Infidell, firſt beganne his ſect with a few followers, and becauſe *Heraclius* the

Carion. ann. dom. 641

the Emperour let him runne on, neglecting him as not worthy to be defeated; shortly after, vnder colour of his Religion, he ouer-ran Asia, defaced the East Church, subuerted the glorious Empire of Constantinople, and so continues to this day the scourge of all Christendome.

Sleidan. *Bellum rusticanum absumpsit Germanorum, 150000. vti est in vita Clementis Rom. Pontif.*

Did not the *Anabaptists* of late yeares, 1525. euen of a small sparke raise such a flame in Germany, that growing at length to parts taking, by the base multitude, Temples and Cities were set on fire, banishment and proscription inflicted vpon the innocent, and at length a butcherly massacre made of fiftie thousand people, slaine at one time; and an hundred thousand Christians murthered at another. They beganne with the Bishops and Clergie, but they ended with the deposing of Ciuill Magistrates, and destruction of the people.

Bullinger.

The ground and primitiue cause of all the contentions raised heretofore in our Church, was at the first a small discontentment, a matter of priuate grudge, a little sparke: but by a bold Admonition

Admonitiõ.

giuen

giuen at that time to the high Court of Parliament, it wakened all England, and ſet a number of tongues and pennes on fire (not with ſuch fire as fell on the Altar, and ſanctified the Sacrifice) but with the fire of bitterneſſe, ſchiſme, & contention, which could neuer yet be throughly queuched to this day.

From this ſparke as from *Hydra*, what a number of poyſoned heads ſprung vp, Anabaptiſts, Browniſts, Puritanes, Catharists, Atheiſts, the Familie of loue, and ſuch like? And notwithſtanding thoſe worthy and learned men, who fled in Q. *Maries* time (as *Iohn Bale*, *Richard Coxe*, *Iohn Parkehurſt*, *William Barloe*, *Alexander Nowel*, *Iohn Iewel*, *Edwin Sands*, *Edmond Grindal*, and very many more) maintained the gouernment of the Church of England, vſed in their holy Aſſemblies the forme of ſeruice, and order of Ceremonies which were eſtabliſhed in King *Edwards* time, and ratified againe by good Queene *Elizabeth*; yet behold, contrarie to the iudgement and courſe of theſe learned and holy men, what ſtrange, what fierie, and ſtirring

ring conclusions were raised. That (*a*) the choise of Ministers should stand vpon the approbation of the people, and that they are all of equall authoritie: that the Church gouernment was vtterly vnlawfull & Antichristian: That the Article of our Faith, touching Christs descension into hel was foysted into the Creed: That the (*b*) Lords prayer, by our Sauiour himselfe commanded, was not to be vsed: That no (*c*) Holiday might be obserued, but onely the Sabbath: That no (*d*) Father, or humane writer might be alledged in the Pulpit: That the book of Common Prayer was to be abolished: That all the Ceremonies of our Church were Popish and to bee swept away: (*e*) That the calling of Bishops, was an Antichristian and diuelish hierarchie: (*f*) That reformation of Religion belongeth to the Communalty: (*g*) and that the people are better then the King, and of greater authority: That (*h*) the Presbyterie, and not the Prince, was to be supreme Gouernour in matters Ecclesiasticall.

This spark, what a number of (*i*) seditious

a *Cartwright Admonition. Supply to the Parisam 56*

b *Hacket executed.*

c *Festi dies sunt tollendi modo abolendi. Schismaticks in Berry.*

d *Defend a openly in the Vniversitie.*

e *Mart. in 1 Adm. pa. 25.*

f *Knox to the Communalty fol 49.*

g *Buchan. de iure regni pa. 61.*

h *Scottish Presbyterie in prison at this day.*

i *Mart. iun. Mart. Senior*

ditious bookes, biting Libels, and ſlanderous Pamphlets did it raiſe? This ſparke amongſt our ſelues, what heart-burning, what boyling and ſecret grudges (by the neglect of ſome, and applauding of others) did it breed? This ſparke amongſt great Perſonages, what palpable Hypocriſie, what ſoule Sacriledge did it cauſe to bee committed? This ſparke, what a gap did it open, and what way did it make into the hearts of many men, firſt to doubt of the truth, and ſo after to be wonne to the Church of Rome? Amongſt the *Roes* and *Hindes*, what diſordered Conuenticles, what prophane actions, what ſecret whiſperings, what vile treacheries did this ſparke procure? Townes, Cities, Vniverſities, the whole Land was on flame with this ſparke.

Mart. Prote. Martinus Epiſt. His Epitome. Hay any work? Biſhopricks ſpoyled, diſmembred.

In London. Ipſwich. Couentry. Cambridge

In the peaceable eſtate of any Church, to renue any old point of hereſie, to ſet on foot any new opinion, any ſchiſme, or intricate queſtion, it proues like the cloud that *Elias* ſaw: at the firſt his ſeruant looked and hee ſaw nothing; by and by hee bad him looke againe,

1. King. 18. 44.

and it beganne to ariſe as big as a mans fiſt, at length it couered the whole skie with darkeneſſe, and immediately there followed a ſtorme. In like ſort the moſt dangerous hereſies that euer were, at the firſt they haue beene raiſed of a ſmall matter, and ſeemed nothing, but in the end they haue ſhadowed the face of the Church, and cauſed immeaſurable bloud-ſhed. Nay, it is to be obſerued, in the courſe of all ages and times, that the greateſt Monarchies, and moſt flouriſhing Kingdomes of the world, haue neuer receiued ſuch fearefull blowes, and vnexpected down-fals by open and forraigne enemies, as they haue done by ſtealing innouations, and ſecret treaſons, firſt raiſed by Sects and Hereſies in Religion. There is nothing doth ſo knit together the hearts of men, as the band of Faith: againe, there is nothing doth cauſe ſuch deadly hatred and mortall hoſtilitie, as difference and diſcord in Religion. In a word: Diſſention is the ordinary gate whereat deſtruction entereth in. The deſtruction of *Ieruſalem*, it firſt beganne with the ciuill diſcord of *Simon* and *Elu-*

zer.

zer: By the diſſention of the Chriſtians in the Eaſt Church, the Turkes firſt entred into Hungary. And ſo generally diſcord hath euer wrought the tranſlating of Kingdomes and finall deſolation. Therefore beloued Fathers & Brethren all, I humbly beſeech you in the name of the liuing God, *Submit your ſelues to all manner ordinance of man, for the Lords ſake*: euery man ſtand faſt in loyaltie and faithfull obedience, go peaceably on in that calling wherein God hath placed you, ceaſe to be contentious, and with an humble ſpirit ſtriue to walke before the Lord in truth, and with a perfect heart. That ſo the God of conſolation and peace, who hath planted amongſt vs the Goſpell of peace, and hath ſet ouer vs a religious King, a louer of peace, and hath ſetled in his dominions a ioyfull peace, may giue vnto his Spouſe, and grant vnto his Church, loue, vnitie, and a perpetuall peace, for his owne name and glory ſake.

1. Pet. 2. 13
Tit. 3. 1.
1. Tim. 2. 1
Rom. 13. 1

Waken not.

Cant. 8. 9.

THe ſecond part of this charge, is, not to *waken* Chriſts Spouſe, for iealouſie is cruell as the graue: and if any man be ſo hardy and bold as to waken his *Loue*, it ſhall ſurely be reuenged. In the 54. of *Eſay* and the fift, as Chriſt is there called the *Huſband*, Hee that made thee is thy *Huſband*, euen the Lord of Hoſts: ſo *Reuel.* the twentieth, and the ninth ver. the Church is the Bride or the Lambes wife, and heere very graciouſly hee vouchſafeth to call her his *Loue*.

There is much adoe, many grieuances, ere Louers be vnited: the Church of the Iewes was 480. yeares vnder perſecution of *Pharaoh*, and vexed by the Gentiles, or euer it came to enioy peace and proſperitie vnder *Salomon*. The Primitiue Church was 300. yeeares militant vnder ten grieuous perſecutions, or euer it came to be dormant vnder *Conſtantine* the great. This Church of England in

in times paſt, hath ſeemed to be forſaken of her louer, and oftentimes ſince ſundry broyles, many diſcontentments haue ſalne out, or euer ſhe might hope aſſuredly to enioy any quiet reſt indeed. *She went about and ſought him whom her ſoule loued, and found him not. But now as a Bridegroome reioyceth ouer the Bride: ſo hath God reioyced ouer this Land, and decked his Loue with ornaments, in a moſt excellent manner; ſhee is become glorious and of perfect beauty, her name is ſpread through the world, and other Nations doe taſte and are ſatisfied with the breaſts of her conſolation.*

Cant. 3. 2.

Ezech. 15.

If wee wiſely conſider, and call to remembrance the bloudie Maſſacres of *France*, and difference of Religion ſtill therein: the wearieſome broyles of *Flanders*, and vnſetled eſtate of the Church amongſt them: If we ſet before our eyes the high indignities offered heretofore in *Scotland*, to our moſt worthy and religious King *Iames*; the ſodaine and ſundry mutinies and vprores euer & anon ariſing from their Presbyteriall diſcipline: the vnſtayed and diſcontented

The Kings Maieſtie ſuppriſed at Ruthuen. 1584.

The Kings Maieſtie beſieged at Striueling, enforced to take the Caſtle, and in the end to compound for his ſafety.

carriage, the poore and deſpiled eſtate of ſuch Church-men as firſt hoped, but now cannot with any reuerend gouernement rule therein, then muſt wee needs confeſſe, happie are wee in our ſetled peace, and moſt bleſſed in the godly proſperity which we enioy.

This proſperitie, this reſt of the Church, vnder *Salomon* then, and like noble, wiſe, and religious [redacted] this day, is compared vnto *Sl*[redacted] out of this ſleepe, the Church [redacted] be wakened. For throughout t[redacted] Song Chriſt is neuer ſaid to [redacted] with his Spouſe, neither is ther[redacted] time mention of ſleep, but preſent[redacted] in three ſeuerall places) followes th[redacted] Charge; that no man waken.

Ouid. Homer.

There is one kinde of ſleepe, which is *Mortis Imago*. *Homer* cals it θανάτου ἀδελφὸς, deaths Brother, or a dead ſleep: Saint *Paul*, in the ſixt to the *Epheſians* 18 he tearmes it the death of ſinne, πνεῦμα κατανύξεως, the ſpirit of ſlumber: The Church of *Sardis* in the third of the *Reuelation*, is ſaid to be in this ſlumber. Our Church alſo was ſuppoſed to haue beene in

in this ſleepe, and thereupon thoſe *Good men, Vaux, Piercy, and Cateſbie, reſolued to take puniſhment of the wickednes of theſe times, and to waken vs.* But howſoeuer *the Spouſe might ſleep, her heart was waking*, the praiers of the Saints continually crying keep the mercy of the Lord *waking*, [illegible] we ſlept, the keeper of I[illegible]lumber nor ſleep: Hee [illegible]d wakened the heart [illegible]r, to doubt of the dā[illegible] to preuent the *dead*[illegible]ed, the Lord is mag[illegible]we ſtand vpright, and [illegible] of our ſaluation.

[illegible]er kinde of *Sleep* which [illegible]e, the ſweat of the dew of nature: of this ſleep the Phyſitians ſay, it is the repaſt of the body, and the greateſt comfort in nature that may be. Such a *ſleep* is this of the Spouſe, *ex rore diuino*, the dew of heauen hath fallen vpon her, he hath giuen his beloued *ſleep*, *& ſacro ſilentia ſomno procurat*: he commanded ſilence in her holy *Sleepe*.

God forbid I ſhould come hither in the name of my God, and ſtand here be-

O fearefull wakening.

Cant. 5. 2

Bernard.

fore this holy and honourable presence, to wound my conscience, by deliuering an vntruth, or by blanching of sinne and corruption, to dishonour my holy calling. No: *viuit Iehouah*, the Lord knoweth my thoughts, I speake the truth (as I conceiue) from my soule, to the glorious praise of our euerlasting God, and to the great comfort and encouragement of all that heare me. As it is in th[illegible]

Verses 4. 5. 6. former part of this Chapter [illegible] *hath now brought his Spouse in* [illegible] *Cellar, hee hath stayed her* [illegible] *and comforted her with apple* [illegible] *is vnder her head, and h*[illegible] *doth imbrace her:* that is; sat[illegible] measure, both with tempo[illegible] rituall blessings, she doth re[illegible]

Psal. 4. 9. prosperitie. *Shee hath laid her* [illegible] *peace; and taketh her rest, for now the L*[illegible] *hath made her to dwell in safetie.* O let vs praise the Lord for his goodnesse, and neuer bee ashamed, to declare the wonders, and to publish the blessings which he hath brought vpon vs this day. Our eyes doe see them, our thoughts must needs acknowledge them, and our

our enemies (we finde by late experience) with ſecret and great malice doe enuy them. Giue mee leaue therefore (I humbly beſeech you) euen for the glory of Gods bleſſed name (whoſe exceeding mercy wee are bound to acknowledge) and alſo for a teſtimonie of our owne priuate duties, to make ſome relation of thoſe benefits which wee enioy by the bleſſed gouernmēt of our gracious Soueraigne happy and ioyful entrance dome wee doe celebrate

[redacted] an excellent principle, Euripides.
, ἀρχεῖν μὴ ἐπιχείρει, Let
pon him, nor deſire to
not firſt learned to obey
e. It is well knowne vnto
ary times hath the quiet ſtate
Realme beene diſturbed, much
hurlie burlie rayſed, many treaſons brued,
practiſing and procuring the death of our
former *Queene*, pretending ſomwhat,
ſome title and intereſt vnto the Crowne;
but behold, notwithſtanding the appa-
rant truth of his Maieſties title was open-
ly knowne to all the ſtates in Chriſten-
dome,

The Kings Maiestie besieged at Striueling, enforced to take the Castle, and in the end to compound for his safety.

carriage, the poore and despised estate of such Church-men as first hoped, but now cannot with any reuerend gouernement rule therein, then must wee needs confesse, happie are wee in our setled peace, and most blessed in the godly prosperity which we enioy.

This prosperitie, this rest of the Church, vnder *Salomon* then, and such like noble, wise, and religious Kings at this day, is compared vnto *Sleepe*, and out of this sleepe, the Church may not be wakened. For throughout this whole Song Christ is neuer said to haue slept with his Spouse, neither is there at any time mention of sleep, but presently (as in three seuerall places) followes this Charge; that no man waken.

Ouid. Homer.

There is one kinde of sleepe, which is *Mortis Imago*. *Homer* cals it θανατοῦ ἀδελφὸς, deaths Brother, or a dead sleep: Saint *Paul*, in the sixt to the *Ephesians* 18 he tearmes it the death of sinne, πνεῦμα κατανύξεος, the spirit of slumber: The Church of *Sardis* in the third of the *Reuelation*, is said to be in this slumber. Our Church also was supposed to haue beene

in

in this ſleepe, and thereupon thoſe *Good men, Vaux, Piercy, and Cateſbie, reſolued to take puniſhment of the wickednes of theſe times, and to waken vs.* But how ſoeuer *the Spouſe might ſleep, her heart was waking*, the praiers of the Saints continually crying, keep the mercy of the Lord *waking*, ſo that though we ſlept, the keeper of Iſrael did neither ſlumber nor ſleep: Hee opened the eyes and wakened the heart of his choſen Seruant, to doubt of the dãger, diſcry the plot, & to preuent the *deadly Blow*. He is deliuered, the Lord is magnified, they are fallẽ, we ſtand vpright, and bleſſed be the God of our ſaluation.

O fearefull wakening.

Cant. 5. 2

There is another kinde of *Sleep* which is *Ros Naturæ*, the ſweat of the dew of nature: of this ſleep the Phyſitians ſay, it is the repaſt of the body, and the greateſt comfort in nature that may be. Such a *ſleep* is this of the Spouſe, *ex rore diuino*, the dew of heauen hath fallen vpon her, he hath giuen his beloued *ſleep*, *& ſacro ſilentia ſomno procurat*: he commanded ſilence in her holy *Sleepe*.

Bernard.

God forbid I ſhould come hither in the name of my God, and ſtand here be-

fore this holy and honourable preſence, to wound my conſcience, by deliuering an vntruth, or by blanching of ſinne and corruption, to diſhonour my holy calling. No: *viuit Iehouah*, the Lord knoweth my thoughts, I ſpeake the truth (as I conceiue) from my ſoule, to the glorious praiſe of our euerlaſting God, and to the great comfort and encouragement of all that heare me. As it is in the former part of this Chapter: *Chriſt hath now brought his Spouſe into the wine Cellar, hee hath ſtayed her with flagons, and comforted her with apples, his left hand is vnder her head, and his right hand doth imbrace her:* that is; ſatisfied in great meaſure, both with temporall and ſpirituall bleſsings, ſhe doth reſt in great proſperitie. *Shee hath laid her downe in peace; and taketh her reſt, for now the Lord hath made her to dwell in ſafetie.* O let vs praiſe the Lord for his goodneſſe, and neuer bee aſhamed, to declare the wonders, and to publiſh the bleſsings which he hath brought vpon vs this day. Our eyes doe ſee them, our thoughts muſt needs acknowledge them, and our

Verſes 4. 5. 6.

Pſal. 4. 9.

our enemies (we finde by late experience) with ſecret and great malice doe enuy them. Giue mee leaue therefore (I humbly beſeech you) euen for the glory of Gods bleſſed name (whoſe exceeding mercy wee are bound to acknowledge) and alſo for a teſtimonie of our owne priuate duties, to make ſome relation of thoſe benefits which wee enioy by the bleſſed gouernmēt of our gracious Soueraigne, whoſe happy and ioyful entrance into this Kingdome wee doe celebrate this day.

Is it a plaine, but an excellent principle, ἄρχεσθαι μὴ μαθὼν, ἄρχειν μὴ ἐπιχείρει, Let him neuer take vpon him, nor deſire to rule, who hath not firſt learned to obey and to forbeare. It is well knowne vnto vs all, ſundry times hath the quiet ſtate of this Realme beene diſturbed, much hurlie burlie rayſed, many treaſons brued, practiſing and procuring the death of our former *Queene*, pretending ſomwhat, ſome title and intereſt vnto the Crowne; but behold, notwithſtanding the apparant truth of his Maieſties title was openly knowne to all the ſtates in Chriſtendome, Euripides.

dome, and that long before, hee might haue procured ſtrong meanes to haue inueſted himſelfe, with the honour and poſſeſsion of the ſame: yet ſtill did hee patiently abide the Lords leaſure, as one who truely feared God: hee neuer combined with *France*, nor complotted with *Spaine*; hee neuer ſtirred vp eithe Subiect within, or forraigne power without: but that which is yet very ioyfull to remēber, and ſeldome performed of naturall brothers in one familie, two mighty Princes, *good Queene Elizabeth, & our bleſſed King*, moſt amiably they did loue and liue, and (as it were in one Land) peaceably raigne together.

Forbearance.

When God had ended her dayes in peace, after many diſtracted feares, wherwith the hearts of all beganne ſodainely to bee perplexed: how bleſſed were wee in the preſent ſucceſsion of the crowne? the happy gouernmēt wherof, did calmely come in, and peaceably ariſe, as after a ſhort night, the cheerefull and faire morning Sunneſhine.

Succeſsion.

How ſecure is now the State, in the vndoubted apparance of bleſſed *Iſſue*? a ſtay

Iſſue.

to

to the land, and comfort to euery good Subiects heart.

Bleſſed art thou, O Land (ſaith the Scripture) *whoſe Prince is the Sonne of Nobles.* Prou. 28.15

In the royall deſcent of this imperiall Crowne, the Roſe is not onely ſprung frō the Red and White, deſcended from the noble off-ſpring of both houſes, *Lancaſter* and *Yorke* (thereby moſt happily taking away all occaſion of ciuill diſſenſion) but moreouer, happy are we in our ſelues, and fearefull to other Nations, in the quiet and lawfull vnion of theſe Kingdomes. Phantaſticall humours did pleaſe themſelues a while, and ſelfe-conceited heads haue vainely diſcourſed with idle ſimilies againſt the ordinance of God in this behalfe: but (leauing the future ſucceſſe and further coniunction to Prayer, forbearance & time) in this one bleſsing we may plainely behold the extraordinarie mercies of the Lord. For I am vndoubtedly perſwaded (next after the knowledge of Chriſt, and the true profeſsion of the goſpell) *this day*, *this day* I ſay, is now, and hereafter ſhall bee the moſt memorable and happy *Day* that in this Land

Royal deſcēt.

Vnion.

Land was euer commended vnto posteritie these one thousand yeeres. Indeed the Conquest of France, hath title of renowne: but wee know well the possession thereof was gotten by bloud, kept with charge, and lost with dishonour. But by his Maiesties lawfull Succession vnto the Crowne, that which the great and deepe Statesmen of England, fore-cast many hundred yeeres to compasse; that which by dint of sword, and much effusion of bloud hath often beene attempted; that which all the victorious Kings of England often desired, but neuer fully effected; that which the example of other Christian Kings, and the wisest Nations teach vs; that which the very identity of place, language, condition, nature, soile, affinitie and all in themselues doe offer: the LORD GOD, who is wonderfull in counsell, and excellent in workes, that hath hee sweetly brought about: without present alliance in mariages, without tumult in warre, without wrong to any State whatsoeuer, *Israel and Iuda, Scotland and England*, are both one, the

the ſecret and wiſe ordinance of GOD hath ſo ſetled it: O let the conſent and mutuall loue of both nations peaceablie confirme it, and GOD in his mercy and goodneſſe ſeale it faſt for euer.

Iriſh expeditions ceaſed.

Since his MAIESTIES happy entrance into this Kingdome, how well is the whole Common-wealth eaſed and disburthened of the continuall and troubleſom *charge* of our wonted Iriſh expeditions?

Spaniſh broils appeaſed.

How Chriſtianly are appeaſed the vnchriſtian & bloudy ſpoiles, frequent robberies, and inhumane murthers dayly committed betweene the Spaniards and vs?

Confederate League moſt Chriſtian.

Moſt godly and amiable is the confederate league concluded with our bordering neighbours round about vs. To ſubdue Nations, and enlarge Kingdomes by conqueſt and bloud-ſhed, to wicked and tyrannous Princes it ſeemes great glory and felicity: but by good and Chriſtian Kings warre is neuer ſought, but enforced by neceſsity. *Felicitas maior eſt vicinum bonum habere concordem quam*

Malis felicitas, bonis neceſſitas.

Aug. de ciuit. dei. li. 4. 15.

quam vicinum malum ſubiugare bellantem: It is greater honour & felicity to retaine the loue of a good nighbour concording in peace, then to continue the ſecret hatred of an ill neighbour ſubdued by warre.

Iſocrat. ad. Nicocle.

The wiſe Orator ſaith: σύμβολος ἀγαθὸς, χρησιμώτατος, καὶ τυραννικώτατος ἁπάντων κτημάτων ἐστιν: Faithfull & wiſe counſellers are the moſt profitable & worthy treaſure, wch any Prince enioyeth. And is not the Common-wealth furniſhed with as noble, faithful & wiſe *Counſellers* of ſtate? as learned, ſtout, vncorrupted *Iudges*? and worthy *Lawyers*? as reuerend *Biſhops*, ſhining in their liues & learning, as euer age afforded? all theſe (through the milde & wiſe gouernment of a gracious King) retaining their former dignities, & faithfully performing their duties both to God and to their King?

Faithfull Counſellers.

Learned and vncorrupted Lawyers.

Reuerend Biſhop.

Goſpell eſtabliſhed.

Is not the *truth of the Goſpell*, moſt peaceably eſtabliſhed, and carefully profeſſed, with ſuch reuerend and conſtant ioy in hearing the Word, & frequenting of prayer, as giueth example to all the Proteſtant Princes of Chriſtendome? To

ſee

ſee the populous court of a mighty King, as peaceable, wel giuen & religious, as the well ordered family of a priuate mans houſe, what Chriſtian hart will not ioy to heare it, and who can but magnifie the God of heauen to know it?

Mariage honoured.

The ſacred bands of holy mariage, are they not tenderly kept, highly eſteemed, & haue they not beene ſolemnly graced in Court, to the imitation of all the Land?

Learned and Godly teachers.

Euery great Cittie and incorporation, and euery part of the Land, is it not repleniſhed with godly and *learned Preacheers*, trained vp in the Vniuerſities, able in ſome good meaſure to teach, rebuke, and exhort with good diſcretion and iudgement? What ſo is wanting and defective herein, ſuch hath beene his Maieſties Princely zeale, that he hath referred the care thereof to ſpeciall Committees, that with all conuenient ſpeed *Wales*, *Ireland*, and the *Northren Borders*, might bee ſupplied and planted with learned and religious Teachers.

Conference at Hampton.

Hen. Iacob.

Henry Iacob in his ſeditious Epiſtle dedicated to the King, is not aſhamed to affirme

Ceremonies godly and approued. T.C.

affirme that the *preſent eccleſiaſticall orders are more friendly to Papiſts, Libertines and Atheiſts, then to the ſincerity of the Goſpell*: another alſo of the ſame ranke, ſets it downe, that wee may better conforme our ſelues in order and ceremonies to the *Turke*, then to the *Papiſts*. What a ſtrange and dangerous poſition is this? O where is diſcretion and pietie, where is Chriſtian loue and holy moderation? Seeing the doctrine is ſound and good in the chiefe & maine points of ſaluation, why ſhould any man ſpeake ſo vnaduiſedly in matters of leſſe importance? Alas, we alſo are bound to pray for you, to ſhewe you the right way, and woe be vnto vs, if (as men pleaſers) we ſhall ſpeake againſt our owne knowledge, or that others ſhould bee conſtrained to ſubſcribe to that which is not conſonant with the truth of God. Heare therefore, and as a wiſe and vnderſtanding people at length bee ſatisfied. For, vndoubtedly the Ceremonies of the Church, and eſpecially the vſe of the *Croſſe*, ſo much excepted againſt this day, as the *Standard of Chriſts*

Christs honour, hath euer beene aduanced, and borne aloft in the eye of the CHVRCH, to the comfort of all good Christians, by the whole troupe of the blessed Fathers, the Chariots and horse-men of Israell. And generally those Ceremonies at this day vsed in our CHVRCH, they are in themselues indifferent, in number few, in vse decent: They are peaceable in regard of conformitie, reuerend to breede deuotion in the people; and for continuance, these one thousand fiue hundred yeeres vncontrouleable. They are consonant with the Scriptures, the exposition whereof, is confirmed by the iudgement of the ancient Fathers of the Primitiue CHVRCH; approued directly by later Interpreters, defended soundly by new Writers, discussed by kingly conference, agreed vpon by Nationall consent, established by highest authoritie, attested and made good by the appobation and iugdement of other neighbour Churches, as appeareth plainly in the confessions and seuerall articles of * *Heluetia, Boheme, Ausburge, France, Flanders,*

The vse of the Crosse approued by Origen in Psal 38 Basil. de Spir sanct. cap. 37 Chry. tom. 2 hom. 55. in Mat. cap 16 Hier. li. 3. in Ezech. Aug Tract. 55. in Iohn. & de verbis Deut. 18. & 53. Greg Mag in lib. 3. in. Ieb. cap. 33 Ambro. lib. 2. cap. 7. and other many.

* Heluetia. 1. art, Bob. 25. 15. 18. Aust. art. 4. Fran. art. 32.

Flād. art. 32
Sax. art. 10
Swcu. cap. 4

Flanders, *Saxonie*, and *Sweueland*.

It is a grounded principle, approued by the learned Diuines in all ages: *In ijs rebus in quibus nihil statuit certum Scriptura diuina, nobis populi Dei & Christiani Principis iura tenenda sunt*: In those things wherein the Scripture hath set downe no certaintie, the Lawes of the Christian Prince and of Gods people are with all obedience to bee imbraced.

Sabbath.

To proceede in this peace & prosperity of the Church concerning the *Sabbath*: How generally is it obserued, how religiously sanctified, euen in this great and busie Cittie, wherein the streets may often bee seene in a manner desolate, and few stirring vpon the Sabbath, in the time of diuine Prayer and Preaching? The painefull preaching frequented with infinite Congregations, and mighty assemblies in this famous Cittie; the diligent and daily Prayers, the deuotion and thanksgiuing, the readinesse and attention in hearing the word of GOD both preached and read euen in this place where I stand,

ſtand doth witneſſe what I ſay. O how faire and bleſſed a thing it is for a Chriſtian King to heare and knowe, all the inhabitants of his Dominions, to bee aſſembled vpon the Sabbath, to be knit together as one man, prayſing, ſinging and reioycing in God, all their Prayers well neare at an inſtant as the flame of a thouſand mountaines, aſcending aloft, and piercing the very heauens?

Iudustry of the people.

And is it not as louely to behold, all the people of theſe Kingdomes, with obedience to Law, and loue to their Sounraigne, to goe peaceably on as birds in the Spring, buſied euery one in their ſeuerall callings, and all the weeke long chearefully following their vocation?

Plentie.

Hath not the Lord crowned yeere after yeere with his bleſsing, the land giuing ſuch increaſe, that notwithſtanding there bee at this preſent, in this Citie and Suburbs about ſixe hundred thouſand liuing ſoules, yet they all are well and plentifully fed, and all the people throughout the Land waxing warme and wealthy, ſit peaceably vnder their

Isocrates. Vines, taking their pleasure and recreation? σημεῖον ἐστι τοῦ καλῶς βασιλεύειν, ἐαν τὰς ἀρχομένας ὁρᾶς εὐπορωτέρας καὶ σωφρονεστέρας γινομένας: It is alwayes an assured and good signe of excellent government, when the people of any kingdome doe grow more wealthy, and become more ciuill and religious.

Good Lawes. What excellent and godly Acts stand in force for the wise ordering and comfortable relieſe of the poore? What straight and holy Canons ordayned, for the religious proceeding in all matters Eccleſiasticall? What seueritie is openly pronounced, and what punishment daily executed vpon corrupt Officers and Pollers of the people?

Mercy. Hath not Mercy triumphed ouer Iustice, and compaſsion to forgiue (the perfect note of true Christianitie) shewed it selfe abundantly in pardoning sundry offences, and sparing the liues of dangerous and hatefull Traitors?

Democritus Feare admits no securitie: ὃν πάντες φοβοῦνται, πάντας φοβεῖται, whom all men are afraide of, such a man stands in feare

feare of all men. And therefore like a wiſe and right Chriſtian Prince hee doth not build his ſafetie vpon ſtrength and power, but vpon the mercy of God, vpon *Princely Affabilitie* with his Nobles, and vpon the loue and faithfulneſſe of his Subiects. Doctor *Hill* and other Papiſts, *Iacob* & other Sectaries, they ſlanderouſly auouch that their perſecutions are many, and their afflictions very grieuous; and yet behold, all diſſenſion in Religion, hath beene alwaies laboured and is ſtil ſought, by all forbearance and gentle meanes to bee appeaſed: yea, towards all men in generall, *the gouernment is ſweet and milde*, and himſelfe in his priuate nature ſo louing and compaſsionate, that as *Theodo*, hee ſeeketh to binde men vnto him, not by terrour, force, and compulſion; but by loue, bountie, and religion. Vnquiet, troubleſome, and ſeditious Spirits will neuer ceaſe to murmure and complaine: but the point is, *Non qualia, ſed qualis quiſq; patiatur*; not what maner of things they are which we ſuffer: but with what courage and conſtancie wee vndergoe them.

Affabilitie.

Milde gouernment.

Ambr. de obi. Theod.

Aug. de ciuit. Dei li. 1. cap. 8.

Peace.

Since his blessed raigne doe not our hearts secretly tell vs, that wee feele and daily taste of ioyfull *Peace*, a Christian *Peace*, an honourable *Peace*, sought by mighty Kings, and imbraced by forraine Nations, as in the dayes of *Salomon*?

Vertue rewarded.

Is not true *Nobilitie* honourably respected? *Vertue* and well doing cheerefully rewarded? *Holy men* and discreet daily aduanced? the *Reuenues of the Church* lately confirmed: & diuers *Foundation of Religion*, already laid, as in the glorious raigne of great *Constantine*? The Lord is God, the Lord is God, and who is such a God as our God? O wretches, and vnthankefull men that we are, wee know not our owne good; wee weigh not the sweet mercies of a kinde and gracious God. For in these and many other respects, which are most apparant to the view of all men, I assure my selfe that his Royall Maiestie (whom the Lord protect with his mighty hand, long to raigne ouer vs) is now, and shall bee for euer renowned amongst the most famous kings that euer liued in the world: and that the Church and Com-

Common-wealth of England, ſo happily gouerned by his Highneſſe, is now at this day the moſt Apoſtolike and flouriſhing Church, the moſt Religious Court, the moſt peaceable and vpright State that is in all Chriſtendome: Howbeit, when Prince and People, when Nobilitie and Clergie, when all eſtates and degrees doe thus godly and peaceably goe on, inioying ſuch bleſſed happineſſe, ſuch quiet and repoſed peace; would not the Sunne bee abaſhed, and the powers of nature daunted, that Chriſtian men, and eſpecially ſuch as are deuoted vnto God in ſacred and holy Orders, ſome profeſsing great *holineſſe and auſteritie*, others *much pureneſſe and great ſingularitie*, both theſe ſhould neuer ceaſe to diſturbe and waken the Churches peace? Surely it is the Lord that giueth his beloued ſleepe: and this ſleepe, this proſperitie of the Church and Commonwealth, it is a bleſsing inestimable vnto his people; therefore when hee vouchſafeth to giue reſt, no man ought to waken or ſtirre, *Vntill ſhee pleaſe*, and that is *Neuer*. Ἕως *Vntill*, it

Vntill.

is plainely *Neuer*. Geneſis 8. *The Raven returned not vntill the waters were dryed vp*, that is, *Neuer*, Matthew 1. 25. *Ioſeph knew not the bleſſed Virgin, Vntill ſhee had brought forth her firſt begotten*, that is, *Neuer. Neuer*, *neuer* let any man waken the bleſſed Spouſe.

The Concluſion.

BVt for as much as the perſon, from whom this commiſsion is directed, is the *Metropolitane and greate Shepheard of our Soules*, *Chriſt Ieſus*: the Penner of it, the *Holy Ghoſt*, *the heauenly Secretary*: ſeeing hee vouchſafeth to call the Churche his *Loue*, the deepeſt of all the affections: her peace compared to *Sleepe*, the ſweeteſt comfort in nature: ſeeing CHRIST IESVS himſelfe, moſt wiſe, louing, and fearefull, is not content to perſwade, but vehemently to *charge*, and yet the attributes applyed moſt ſweete and kinde, *Daughters* for Loue; *Ieruſalem* for Peace:

Peace: seeing the Charge it selfe is so straitly giuen, *not once to stirre*, and in no cale to *waken*; the Date so plainely set downe, that is, must be *Neuer*, according to the tenure of my text; in the person of CHRIST IESVS, I adiure and solemnely charge; I charge by the holy Patriarkes, *Abraham*, *Isaac*, and *Iacob*, who in their generations were men of *Peace*: I charge by the holy *Apostles*, who haue commanded vs to keepe the vnitie of the Spirit, in the bond of *Peace*: I charge by the holy *Angels*, who at the birth of Christ did sing *Peace*: I charge by our *Faith*, *Hope*, and *Charitie*, which are the fruits of *Peace*: I charge by that *Obedience*, due both to the Ciuill Magistrate, and spirituall Gouernour, who are by all good meanes to preserue & maintaine *Peace*: I charge by the *dumbe beasts* of the field, who shall take reuenge vpon the disturbers of *Peace*: Lastly, I adiure and charge by the *Soules of the ignorant & simple people*; the least wherof a 1000. worlds are not able to redeeme, that no man despise the voyce of this great Shepheard, this

this double and three-fold charge, which concerneth the flourishing and happy peace of our country, the prosperitie and peaceable rest of the Church, the beeing, liuing and well being of vs all.

Whosoeuer hath any true taste of a religious heart: whosoeuer hath any respect to the honour of his name, and regard of his posteritie: whosoeuer hath any dutifull affection to his Prince and Country, let him pray rather that his tongue may cleaue to the roofe of his mouth, and his right arme wither from his body, then once to be accounted amongst the number of those, who will be seene to stirre in so well gouerned a State, to waken so blessed rest of the Spouse, to discontent the religious heart of so gracious a King, and to blemish the glory of so renowned a Commonwealth.

Ah Lord, what estate of Church or Common-wealth, did euer in this world attaine vnto perfection? ἐ δ' ὁ Ζεὺς πᾶσι τοῖς ἔρασταῖς φίλος, whose desert and wisdome could euer content all humours? wherein haue not the most Noble and Christian

Christian Worthies of the world beene ſought one way or other, ſecretly to be wronged? and who knoweth (touching theſe late and grieuous treaſons) why the Lord hath ſuffered euill counſell to bee vndertaken, and with ſuch malice and bloud to be purſued?

Vndoubtedly, Firſt, it may be thought to this end, that all the people of this Land, and euery one heere preſent, might take heed how we forget our louing God, in the daies of our proſperitie, that we might learne to ſtand faſt vpon the Lord, as vpon Mount Sion; to relie on his loue, as the centre of our life; in all dangers to flie vnto him, as a bird doth vnto the ſhady hill for ſafetie; that ſo both heart and tongue might acknowledge his goodneſſe, and as a flood into the Sea, ſend thankeſgiuing to ſo deare a God againe.

Secondly; *Permittit Deus quod nemo impunè committit*: God ſuffereth euill and wicked men for a time, expecting their repentance, and looking for their conuerſion: but if they perſiſt, and become as *Pharaoh* was, hardened in their bloud- Auguſt.

bloud-thirſty crueltie, then the Lord, euen for his owne glorie doth ſuffer them to play vpon the hooke, and dance in the ſnare, till at length it might bee knowne to all Nations and Kingdomes round about, that when it comes to the very point, the Lord will rouze himſelfe like a Giant, & turne al ſuch practiſes vpſide downe; but will deliuer his choſen, execute iudgement vpon the wicked, and the *vngodly ſhall bee trapped in the workes of their owne hands.* Pſal. 16. Therefore let neither Prince nor people be diſmayed, and caſt downe with traiterous and fearefull rumours; but let his ſacred Maieſtie comfort his heart, raiſe vp his ſpirit, and walke cheerefully vpon the inuincible hope, and aſſured experience of the Lords fore-paſſed loue, let him hold ſtill faſt by God: & aſſuredly, height and depth, edge and point, ſhall fall and flie before him, all his croſſes ſhall afford him ioy, his enemies aduantage, and his account ſhall cherefully bee caſt vp for another world.

Laſtly, the Lord hath ſuffered euill counſell thus farre to preuaile, that euery priuate

priuate man, who liues in peace and ſafe-ty, might conſider and weigh, what a grieuous burthen it is to ſway the Scep-ter of a Kingdome, how the Kings life is hunted after for our ſakes; for the happi-neſſe which we enioy, how Hee and his Nobles are in continuall danger, how (not for himſelfe) but for vs, for vs it is that *Hee and his Poſteritie* is purſued with ſuch deadly hatred: yet notwith-withſtanding the Lord ſtands cloſe vn-to him, he hath faſtned the crowne vp-on his head, and ſetled the Scepter in his hand: maugre the crueltie of all his enemies, and the rage of the diuell him-ſelfe, hee will haue all the world to ſee that hee hath ſet him vp to bee the onely meanes both of eſtabliſhing our happineſſe enioyed, and alſo of diſco-uering our danger eſcaped: that ſo, when all the people of this Land ſhall plainly ſee how the Lord hath ſet his delight vpon him: how from the ve-ry cradle he hath lapped him in the bo-ſome of his loue, how hee hath puld him out of the iawes of death, from *Poy-ſon* readie to be taken, from *Murthering*

at

at an inſtant, from the *Lake of fire*, ready to be kindled: we and all his Subiects, might be moued to loue him with a dutifull and entire affection, to pray for him, as for our owne ſoules, to ioy in his proſperitie, as the life of our well-doing, to eſteeme him in our thoughts, and honour him in our hearts, as a tender Father, beloued of God, the maintainer of Religion, the giuer of Peace, the ioy of his Subiects, the honour of all Chriſtian Princes, and that with ioy and thankeſgiuing we might ſing and ſhout this day, *God ſaue our King for euer.*

Now therefore O Lord our God, who dwelleſt in the higheſt Heauens, infinite in goodneſſe, aboundant in mercy, and glorious in prayſes, we magnifie thy name, and triumph in thy merey, for that, ſtill we do enioy this happy day. Alas, of our ſelues, what is our King, and what are we his ſubiects, that from time to time thou ſhouldeſt ſo tenderly loue him, and ſo continually follow vs with thy gracious and ſweet mercies? Wee know O Lord, Riches and Honour, Peace and Proſperity, Life and Deliue-

rance

rance come onely from thee; Greatneſſe and Power, Glory, Victory, and prayſes, they are thine: And what ſhall we render vnto thee, our deareſt God? Onely this; Before Heauen and Earth, before thy holy Angels, before all thy Saints and Seruants, heere preſent in this publike Congregation, wee do bow our hearts, and the thoughts of our hearts vnto thee, we acknowledge our owne vnworthineſſe, aſcribing all our happineſſe, and this our late deliuerance to thy fatherly protection onely.

We are heartily ſorry, and do ſecretly mourne in our ſoules, that for all thy kinde & vnſpeakeable bleſsings, we cannot ſerue thee as we ought, nor loue thee as we would: but we entreate thy glorious Maieſtie, ſtirre vp in vs good deſires, increaſe them more and more, crowne them with thine owne mercy. and wee will neuer ceaſe to ſing euerlaſting prayſes vnto thy Name.

Deare God and eternall Father, be pleaſed, be pleaſed to confirme this goodnes, and to eſtabliſh this thy couenant both with our King, and vs thy people for euer.

euer. For thy mercy ſake, for thine owne glory ſake, for thy Sonne Chriſt Ieſus ſake; forſake vs not, neither leaue vs, continue for euer our louing God, let vs, and the remnant of our ſeed after vs, be ſealed vp in thy mercifull promiſe, in thy gracious and euerlaſting loue, and that through Ieſus Chriſt: to whom, with the Father and Holy Ghoſt, bee all Honour, Praiſe, and thanke-giuing, both now and for euer.

Amen.

FINIS.

THE

THE FOVRTH SERMON.

The Agony of Christ.

LVKE 22. 44.

But being in an Agonie he prayed more earneſtly; and his ſweate was like drops of bloud, trickling downe to the ground.

ALthough the whole courſe of our bleſſed Sauiours life, euen from the Virgins womb, were nothing elſe but a continuall ſuffering, our ſaluation being then ſet on foot, when hee was firſt perſecuted in the Manger by *Herod*; yet the worke of our Redemption, was neuer throughly in hand, till the time grew on, that his Paſsion did approach: *Fruſtrà* Matth. 2. 16.

Prou. 1. 17

iacitur rete ante oculos pennatorum: In vaine, saith the Wise-man, is the snare of the Fowler laid before the bird that hath wings. There were many plots laid, many practises vsed, to betray, and to intrap our Sauiour; but with the wings of his Deitie and Prouidence hee soared from them all, till at length of his owne accord ascending Mount Oliuet (after the celebration of the Sacrament, to pray and contemplate alone) hee retired himselfe into the garden of Gethsemane. Whither as soone as hee was come, the garden afforded him very small delight: for (as in a garden was first our fall, so) in a garden his Passion did end, and in this garden his Passion did begin. Saint *Matthew*, and Saint *Marke*, do seuerally report, that vpon his comming into this Garden, by and by he was in Trouble, in Heauinesse, in Sorrow: but Saint *Luke*, expressing the matter more fully and liuely then they all, saith, he fell into a sweating Agonie.

Noluit dolo teneri ne derogaretur præscientiæ plenitudo.

Mat. 26. 38. Mark. 14. 35.

This word Agonie is diuersly taken: Sometimes *pro (a) Palæstra*, for the place of triall where a conflict or combate

a *Circus in quo palæstritæ vires suas exercebant.* Isocrat. in Euagora. Eurip. in Troadibus.

bate is: So doth *Isocrates* and *Euripides* vse it: so also Saint *Paul*, in the 1. to the *Corinth.* 9. 25. *Omnis, qui in Agone contendit.*

More properly an Agonie is, *Timor quo corripitur is qui in certamen descendit.* So saith the excellent Philosopher: (b) Ἀγωνία δὲ ἐστὶ φόβος, &c. An Agonie is the perplexed feare of one who is entring into a great and grieuous conflict. So doth *Demosthenes*, and *Damascene*, and *Basil*, and diuers of the ancient Fathers vse it. To the same purpose Saint *Iohn* also saith, hee beganne to be sore troubled. Now surely the end of this Passion must needs be mournfull, when the beginning is so fearefull. Concerning the life and actions of our Sauiour it is said: Neuer any man did as this man doth; so also of his death, Neuer any man died as this man died.

(c) There were many Crownes deuised for rewards of honour amongst the Heathen, but we neuer reade of a crown of Thornes: diuers Kingly Scepters, but neuer before was scepter of a reede: many Imperiall robes, but neuer any scarlet

b Arist. lect 11. Prob. 36 1. Mac. 2. 21 Demost. pro Corinth. ἦν φίλιππος ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ. Damasc. φόβος ἀποτυχίας. Basil. in cap. 7. Isaiæ. Ioh. 13. 21. Iohn 7. 46.

c Aul. Gell. N At. *Imperiall Triumphall. Militarie. Obsidionall. Nauall.*

scarlet robe so died in such fresh and innocent bloud: many famous and strange *(d)* martyrdomes, neuer such a wofull and memorable Passion: great sorrowes, sundry feares haue possessed men, neuer such an Agonie. How then comes it to passe? what might be the cause of this Agonie? Surely, it did not proceed of doubting, for it was a reluctation not of the reasonable and deliberate will, but of the sensitiue: neither was it any vnwillingnesse, for it was his earnest desire: *Desiderio desideraui*, Ioh. 13.20. *Oblatus quia voluit*: it was his voluntary act. Moreouer, if we consider the persons, there was no man neere to offer him violence: if his actions; he was solitarily musing, there was no extremitie of exercise: if infirmity of bodie; from the soule of the foote to the crowne of the head, he was more faire, sound, and pure then *Absolom*: if the guilt of sinne; being without all sin, there was no cause of any trouble of conscience: lastly, if we obserue either the time, or the place; it was a cold season, vpon the open Mount, in the fresh ayre, in the moyst dewe, on the

d August. tom. 3. pa. 7. 57. *Christi passio omnes superat passiones. Agonia non fuit in Christo quantum ad animæ partem rationalem, sed sensitiuam.* hom. 3. q. 18. art. 6. 3. m. Esay 53.

the cold earth; all which do cauſe, rather a chill and cold operation, then a ſweating Agonie. To make this plaine, the learned Schoole-man ſaith: *Cauſa paſſionum animæ dupliciter cauſatur, ex parte obiecti, ex parte ſubiecti:* Paſsions of the minde ariſe from a double cauſe, either from the obiect or frō the ſubiect. As we ſee in the firſt conception of gold in the wombe of the earth; there is firſt *(æſtus ſolaris)* the ſcorching beames of the Sunne, piercing from aboue; and therewithall *(ignis ſubterraneus)* a fieric flame of Sulphur, boyling from below; ſo in this Agonie, the beginning and firſt conception of his Paſsion, the Obiect was diuine wrath, the Subiect was feare of death; the one intellectiue, the other ſenſitiue; the one from aboue when hee looked vp vnto God, the other below, when as man, hee was fearefull of his owne death. The heauie wrath of God, the imminent feare of death, both theſe did preſent themſelues vnto his view.

Thom. ſumma. 1. 2. q. 43. 1. c.

Lam. 1. 12. Zach. 13. 7. *Inſpexit mortē hoſtiū mundi.* Aretius. *Dolor animæ corpeus angoſtia.* Pſal. 90. 11.

Concerning the Obiect, which is the wrath of God, as the Pſalmiſt ſaith, *Who knoweth the power of his wrath?* There is

no doubt, but the soule, being diuine, infinite, immortall, is farre more quicke, sensible and pretious then the body, and so consequently the pangs of the soule, are much more bitter and grieuous, then the paines of the body, which is earthly, corruptible and heauie. Is God pacified towards the soule? and doth he from the sweet incense of prayer and repentance smell a blessed sauour of rest? then though the body bee distempered and full of paine, yet the minde and the light of grace, makes moane for the body, guides it, and gouernes it in some decent order, and beares out all the troubles thereof with prayer and patience. But if the minde be disquieted, if the light and power of vnderstanding be dismayed, the body is tossed to and fro, carried hither and thither with violence, and receiueth no rest, because it hath taken an impression of diuine furie, infinitely surpassing the strength of Humane nature.

Auguſt. *Quo fugias à Deo irato?* Man, the sonne of man, a worme, whither shall he betake him from the wrath of pursuing vengeance? Though he creep into a darke

darke thicket, and there ſtand liſtning and quaking as *Adam* and *Eue* did; though as *Eliah* he be hidden in a deſolate Caue? though he flie from the preſence of the Lord (as *Ionas* did) and bee locked vp in the belly and bowels of the Sea, euen there the Lord of hoſtes ſhall finde him out, euen there will hee rend the iawes of hell, ranſacke the bottomleſſe deepe, and aſtoniſh him with his power. There be *Tempeſtates & mentis & maris:* Billowes and ſurges, as well of the minde, as of the Ocean. The ſtorme and tempeſt of the minde (raiſed from the power of Gods wrath) it is like a great breach of the Sea, very hard and difficult to be cloſed vp againe, *Prou.* 18. 14. The ſpirit of a man may beare the infirmity of his bodie, but a wounded ſpirit no man can endure. Our Sauiour Chriſt being man, when his thoughts as mortall man, began to grapple with the wrath of God, and to enter priuate combate with his iuſtice, *O quanti montes volumtur aquarum!* there muſt needs bee feares and flights and flouds of ſecret ſorrowes. *Abyſſus abyſſum inuocat,* One deep

Gen. 3. 8. 1 King. 19. 9. Ion. 1. 3.

Hierony.

Pſal. 41. 8.

called vnto another: the depth of sinne did call for the depth of Gods iudgement; and this iudgement for sinne, beheld of Christ in the garden, whether it were with his bodily eyes, or by diuine vision, it did powerfully strike into his humane nature, a mighty astonishment and a fearefull Agonie.

Not that he suffered the paines of hel, or death of the soule: God forbid wee should once conceiue such a thought: He neuer suffered the torments of the damned, touching either their nature or their essence. But this is one of the strange positions of some men in our time, who reiecting antiquitie, dare venture vpon any thing. Whereas the summe of our Religion, the ten Commandements, were giuen by God the Father; the Lords prayer set downe by God the Sonne; and the Articles of our Faith penned by God the Holy Ghost: these men most blasphemously, to race out of the Creed an Article of our faith (namely, that *He descended into Hell*) they plainely and peremptorily affirme, that Christ suffered the ful and proper paines of hell in this Agonie. Modestly

Aug. ep. 99. *Quis nisi infidelis negauerit fuisse apud inferos Christum?* Aug. ep. 99.

deſtly doth good S. *Auguſtine* write: *Quod fuerit anima mortificatus Ieſus, quis audeat dicere?* Who dare auouch, that Chriſt Ieſus was euer dead in ſoule? No Scripture doth teach that the death of Chriſt in ſoule, or the paines of hell were requiſite in his perſon, before he could become the Sauiour of the world. We acknowledge no other death of Chriſt, but that which he ſuffered in his body. Death & life are oppoſite priuatiues; at one & the ſame time, neuer found in one & the ſame ſubiect. The ſoule of Chriſt was euer liuing, & could neuer die the ſecond death. And the wrath of God, how ſoeuer it was *fierce at this time, & faſtened on him in this Agonie, yet ſtill was his ſoule ſupported by the power of his diuinity; and the wrath of the Father graciouſly ouer-ruled with the loue he did beare to the perſon of his Son. In a word, The merits of Chriſt were infinite, in regard of his perſon being God; and thereupon neither the proper paines of hell were requiſite, nor the death of his ſoule neceſſary in the redemption of mankinde.

* Lam. Ier. 1.12.

The ſecond cauſe of this Agonie, was the

the feare of death: *Appropinquante morte, noſtræ mentis in ſe certamen expreſsit*, ſaith S. *Gregorie:* the grieuouſneſſe of his paſsion being imminent, he ſhewed the conflict of death in the frailenature of man. Death it ſelfe, *tanquam Briarius*, as the bloudie ſtanderd-bearer of hell, was readie to aſſault him. O death how bitter art thou to him, whoſe bloud runnes freſh in his veines, and whoſe marrow is yet in his bones! *Quanto natura fortior, tanto dolor acerbior:* The ſtronger nature is, the ſtronger are the paines; and the ſweeter the coniunction is between body and ſoule, the more grieuous is the ſeparation. *Omnia quæ ad eſſe à conditore deducta ſunt, non exiſtere naturaliter fugiunt*: All things ioy in their naturall being, and life is ſweet to the ſmalleſt creature. But fearefull to the nature of man is death; Though a man die in the neſt, & quietly pay nature her own, yet very fearefull is the vgſome image of death. Indeed ſo dreadfull, that many times wicked men, at the verie conceit of it are ſwallowed in deſpaire. In the 1. of *Sam.* ch. 28. when the ſpirit of the Witch

at

Greg. Mag. 24. Morali. Chryſoſt. in hom. 83. *Secundò & tertiò orat ex affectu quo mortem timebat.*

Omnis natura conſeruatrix ſui, & in genere vult conſeruari ſuo. Damaſc. lib. 3. cap. 23.

at *Endor* told *Saul*, that to morrow he should be dead, instantly he swouned, & with very feare fell all along vpon the earth. Nay, not onely wicked men, but the terrour of death hath daunted the most righteous, and brought them to a feareful stand. Holy *Iob*, when he had suddenly & strangely lost great substance, much cattell, faithfull seruants and all his deare children; all this while *Iob* held it out well enough, & could say, *The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord.* But within a while after, when hee lay in the pangs of woe, and nothing was to be looked for, but a bitter and lingring death, then he wrung his hands and cried out: *Woe worth the day wherein I was borne, and cursed be the night, when it was said a man child is conceiued.* Faithful *Dauid* waded through a world of troubles: yet all that time, no malice of *Saul*, no hatred of the Philistines, no rebellion of *Absalom*, no treacherie of *Achitophel*, no grapling with a Lyon, no fighting with a Beare, no threatning of vaunting *Goliah* could euer discourage him, till the sorrowes of death began to lay hold vpon

Vers. 20.

Multò grauior expecta quàm illata mors. Hieron. in vita Mali. Iob 1. 21.

Cha. 3. ver. 3

Psal. 6. 3. Psal. 39. 13.

vpon him, and then he cryed out: *Laboraui in gemitu meo*, I am troubled aboue measure. Oh spare me a little, before I go hence, & be no more seene. King *Hezekiah* was much cast down with feare of the mighty armie of *Senacherib*; yet at length humbling himselfe, going into the house of the Lord and praying, the Armie was dispersed, *Hezechiah* was deliuered, & past it ouer comfortably: but within a while after, when the Prophet *Esay* came to him, and wild directly from the Lord to set his house in an order, for the time was come he must die; presently *Hezechiah* was stroken to the heart, turned his face to the wall & fel a weeping most bitterly. This then was the very houre of darkenesse, and the instant of perplexed trouble, when through the apprehension of Gods wrath, and feare of his own death, his feelings and his sorrowes were vnspeakeable. Saint *Iames* saith, *If any man be afflicted, let him pray.* There is nothing doth so sanctifie our ioyes and sweeten our sorrowes as prayer. *Oratio est interpres desiderij:* Prayer is the soules herauld, sent out in extremitie to parle and to entreat

I will walke weakly in the bitternesse of my soule. Esay 38. v. 1. & v. 15.

Iam. 5. 13. Thom. Aq. 2. 2. q. 88. art. 9.

treat for comfort. The grieuousneſſe of this Agonie rather appeares in that our bleſſed Sauiour, voyd of all other comforts, flies vnto prayer: *Eadem docet & facit*, He taught vs to pray, and prayeth himſelfe in ſuch manner, as doth exceedingly ſet forth the biting pang of this Agonie. *Fidelis oratio plus gemitibus conſtat, quam ſermonibus, plus fletu, quam affatu:* Faithfull prayer indeed doth conſiſt rather in teares and ſilent groanes, then many words. Such a prayer is this of our Sauiour; to ſpeake of, it was but a grone, very ſhort; but very pithie; few words, but full of feruencie; for he prayed, and ſtill he prayed, and the more hee was afflicted, the more earneſtly he prayed. Many men at the beginning pray earneſtly, but after faintly, & at the laſt coldly: in our Sauiour it was contrary. The neerer his trouble grew, the more zealouſly he prayed. As he ſuffered for all, ſo he prayed for all; his Paſsion more grieuous, and his prayer more feruent then euer was mortall mans. The occaſion of this prayer, it was iuſt and vrgent: for S. *Marke* ſaith, *His ſoule was very heauie,*

Chryſoſt. *In omnibus & pro omnibus orat.* Leo ſer. 7. de Paſſione. Auguſt.

ἐκτενέστερον προσηύχετο.

Beda. Eſay 53.12. *Hee prayed for the tranſgreſſors.*

Mark.14.34

Mark. 14. 34.

heauy, euen vnto the death: The place was sweet and solitary, a garden, an oratorie, where Saint *Iohn* saith he often resorted to pray The intention was earnest, for Saint *Luke* saith, hee went a stones cast off, and was all alone. This prayer it was with loue: for he did oftē ingeminate, Father, Father. It was in faith: for hee said, My Father. It was with a feeling affection: for he cryed, O my Father, take, take away this cup. It was with humblenes: for S. *Luke* saith, he kneeled down. It was with humbleneſſe and great reuerence: Saint *Matthew* saith, he fell grouelling, as it were kneeling on his face. It was with constancie, he prayed three times. It was with submissiue obedience, Not my will, but thy will be done. It was with feruencie, euerie word affoorded a drop of bloud. Lastly, it was with charitie, still still he visited his Disciples, counselling and comforting them.

Ioh. 18. 2. Cyril. *Vbique inuenies eum semetipsum orantem. vt discas animo quieto & attento colloquendum cū Deo sublimi.* Cha. 22. 41. Thom. in cap. 27. Mat. *Pronomen illud indicat ſa patrem geminum inuocare.*

Behold here the lamentable distresse of a troubled and perplexed spirit. When a man is in a deadly brunt indeed, of whō doth he look for comfort, but of his Father? Whom doth he desire to haue with

with him, but his deareſt friends? So did our Sauiour: Of all his Diſciples he pickt out the chiefe and the choiſeſt. Hee tooke with him Saint *Iohn*, whom he loued ſo dearely, that often times he lay in his boſome: Saint *Peter*, who had vowed though all the reſt ranne away, hee alone would ſtand to him: Saint *Iames*, and the two, who before were witneſſes of his glory vpon Mount Tabor, the ſame three he tooke with him, to be witneſſes of his ſorrow, & ſo prayed in this briefe and heauenly manner to his Father. But a troubled minde cannot long abide in one place. Finding no comfort from his Father, away he goes to his Diſciples: when he found his Diſciples aſleep, back againe he hies to his Father. From his Father to his friends ſtill and anon, from his friends to his deare Father to and againe. Truely doth truth of Scripture witneſſe: *A ſacrifice to God is a troubled ſpirit*: Here is Ἀγωνία and Ἀγόνια, both a combate and ſacrifice, a right ſacrifice, a troubled ſpirit, a freſh bleeding ſacrifice indeed. Firſt, he offers vp his ſoule in feruent prayer, and then his bloud in

Vt qui tres Maieſtatem viderant, ſuæ Paſſionis dolores præſentirent.
Hilar. *Oratio frequens, diſcurſus recurſuſq; multiplex.*
Eſay 53.10. *Hee ſhall make his ſoule an offering for ſin.*

in ſweating ſeruour. As in the 13. of *Iudges*, the Angell whoſe name was SECRET, kindled the fire vpon the Altar, and at length the flame increaſing, himſelfe alſo aſcended in the ſame: So here, in this Agonie, our Sauiour kindled the fire of his loue, and after offered vp himſelfe in flaming ſacrifice of his Paſsion.

Fidelis pontifex, qui ſemetipſum immolabat.

Here vpon the Mount, we meet with *Marcion* and *Manes*, two ſtraying Heretikes, both hauing loſt themſelues, and by no meanes able to finde the way into this garden. *Marcion*, notwithſtanding he reiected all the Euangeliſts, except onely Saint *Luke*, yet in this Agony written onely by Saint *Luke*, he could not ſee the truth of Chriſts humanity, but affirmed that hee appeared in the fleſh, not ἀληθῶς truely and ſubſtantially, but *putatiuè*, in phantaſticall manner: alledging to this purpoſe the words of our Sauiour in the ninth of S. *Mat.* ver. 16. *No man peeceth an old garment with new cloth, or putteth new wine into old bottles:* alluding thereby, that the body and nature of man was baſe and vile, like an old moath-

Iren. aduerſ. hæreſ. lib. 1. Tertul. de hæreſibus.

moath-eaten ragge, not meete to weare the glorious robe of Christs Diuinitie; and like a mustie and vnsauory bottle, vnfit to be filled with the sweet wine of his aboundant grace. * *Manes* in like sort boldly auouched; *Dominum neque animam neque corpus recepisse, sed hominem tantùm visum esse, nihil humani habentem:* The Lord Iesus neuer really tooke either soule or body, but seemed onely to be man in outward shew, hauing no part of humane nature in him. But it appeareth plainely by this Agonie, that (sinne onely excepted) there were in our Sauiour ἐνεργειαι, faculties and passions as in other men. He was touched with our infirmities, hee feares, sorrowes, faints, trembles, prayes, and sweates, to shew that hee was perfect man. *Hee tooke our infirmities, and carryed our sorrowes.* Saint *Paul* also speaketh home: *Hee took vpon him the forme of a seruant, hee was made like vnto man, and was found in shape as man:* Here is Likelyhood, Shape, and Forme: by Likelyhood, a man is described; by Shape, a man is pictured; and by the Forme a man is defined to be perfect man.

* Vince. Lirin. *Perpessiones ei, per speciē tantùm & fictum accidisse.* Ambro. in Luc. *Suscepit animam meam, suscepit corpus meum.* Orig. tract. 25 in Matth. *Omnes proprietates carnis humanæ implenit, vt non in phantasia carnem habuisse videatur.* Heb. 4. 15. Chry. hom. in Matt. 83. *Quæq; humana sustinuit.* Heb. 5. 2. *Compassed with infirmities.* Esay 53. 4. Philip. 2. 7.

Hierō. *Passus est Dei filius non putatiuè, sed secundum substantiam assumptam.* Aug. in Psal. 87. Hier in cap. 27. Matth.

ἀδημονεῖν *obrui malis,* πολυπεῖσθαι *circundari doloribus.* Heb. Psal. 116. 3. *The sorrowes of death cō passed me about.* Mark 14. 33 λυπεῖσθαι. λύπην *quasi* λυσιν *volūt, animi quædā dissipatio.*

man. Thus hauing stept a little aside, to set *Marcion* and *Manes* the way to the Garden of Gethsemane, I returne to my Text.

It is *vox naturæ*, the instinct of nature, when the murtherer approacheth, and the traitor is ready, the party appointed to be slaine trembleth, and begins to bleed. Our blessed Sauiour, perceiuing *Iudas* to be at hand, and instantly comming; the noyse of the multitude, with lantornes and weapons, rebounding from the valley, and sounding in his eares; the time fearefull, in the murke and dead of the night; the place comfortlesse, on the solitary Mount; his choise friends ready to forsake him; his Father (by diuine dispensation) shewing no comfort; the wrath of God before him; the feare of death vpon him; the destruction of Ierusalem following; and the perpetuall reiection of his natiue Country-men ensuing: all these together did so belabour him, surround and ouerwhelme him, that hee fell into a dreadfull Agonie: his thoughts were troubled, his spirits affrighted, his heart trembled, his ioynts shooke,

shooke, his pores opened, and all in a sweat, he fell groueling and prayed, hee passed to and fro, he panted and prayed, he sweat and prayed againe: so earnestly did he pray and sweat, that in the flame of this passionate feruour, *totus sudore defluit*, thorow and thorow his garments it trickled to the ground. Beloued Christians and Brethren all, what a ruthfull spectacle, what a mournefull and strange sight was this? The glorious Lord of heauen and earth, who was desired and looked for foure thousand yeares together; who might haue kept himselfe in his heauenly pauilion, so that neither Cherubines, men, nor Angels, could haue seene him; at whose birth the face of the whole world, with a generall content of peace did smile; at whose comming the Angels (knowing the Bridegroome was gone out) did sing *epithalamion*, a ioyfull Marriage-song; at whose appearance (as at the vniversal Monarch) the Oracles were whist, and Kings came and did their homage; who a little before was carryed in ioyful triumph, the people singing and shouting, *Hosanna*

Esay 53. 3. *He is a man full of sorrowes.*

Nomina, apparatus, longum iter, pompa, thesaurus, munificentia, Herodis trepidatio reges esse probant.

in the higheſt heauens. Of whom the * Spouſe doth pronounce, that her Loue was moſt goodly and amiable amongſt ten thouſand; whoſe delight was with the ſonnes of men; ennobling the earth with his beautifull ſteps; all his life long, being kinde, ſweet and gracious to euery creature, offending none, and doing good to all; ah Lord, that Hee ſhould bee brought to this paſſe, to be thus deſolate and forſaken at all hands! No helpe from his friends, no pittie from his Father; wounded at the heart with ſorrow, troubled in minde, melted in ſoule, afflicted in body, paſsing to and fro affrighted, groueling on the earth with his face; crying out with pittious moanes, diſfigured, deformed, and all in a gore with bloudy ſweat. Well do we pray in the Liturgie, *By thine Agonie and bloudy ſweate, good Lord deliuer vs:* for here are vnknowne ſorrowes and ſecret ſtings, and ſufferings which are vnſpeakeable. Truely doth *Ieremiah* cry out in his Prophetical voyce: *O thou hope of Iſrael and Sauiour thereof, why art thou as a man aſtonied, and why is confuſion gone ouer thy face?*

*Cant. 5. 10 Prou. 8. 31. *Delicia mea cum filijs hominum. Dolores innati calorem exagitant, & igneis ardoribus viſcera vrunt.* Cyril. *Fortis dolor vera non habet ſtupore.* Ambroſ. in Luc. Etsy 53. 3. *He is a man full of ſorrowes, and hath experience of our infirmities.*

Ierem. 14. 8 Pſalme.

There

There is neither forme nor beauty why wee should desire him. When *Eliah* was distressed at Mount Horeb, and lay hidden in a caue all alone, the Lord said vnto him, *What dost thou here Eliah? Arise, for thou hast yet a long iourney to goe.* Blessed Redeemer, and fairest of men, what dost thou here in this plight? the Holy Ghost bee thy comfort, for thou hast yet a long iourney to goe. From *Iudas* to *Annas*; from *Annas* to *Caiphas*; from *Caiphas* to *Pilate*; from *Pilate* to *Herod*; from *Herod* to *Pilate* backe againe; from *Pilates* Palace to the Common-Hall; from the Hall to the Pillar of correction; from the Pillar to the foot of the Hill; from the foote of the Hill to the top of the Mount; from the Mount to the Crosse: God knowes, from Gethsemane to Golgotha; from Mount Oliuet to Mount Caluary, a long and weary iourney.

Esay 53.2.

1. King. 19. 7.

In this wearisome iourney, I aske not with S. *Bernard*, *Quid sitis Domine?* What, & why dost thou thirst? but *Quid sudas Domine?* Lord, why art thou in this sweating Agonie? S. *Hilarie* presently

Bernard.

Hilar. lib. de Trinit. 10.

answeres: *Et oratio pro nobis est, & fudor pro nobis est*; This Prayer and this Agonie, this suffering and this sweating, it was for vs, for mee, and for thee, for vs all, sinners, wretched sinners that weare. No power in heauen or earth, could haue bereft him of his life, but his owne compassion vpon vs sinners. It was his tender loue, and inward affection to man, that brought him into this Agonie. His loue did first moue it, his Deity did approue it, his humility would haue it, the cry of our misery obtained it, and the grieuousnesse of our sinne did cause it. Sinne in regard of God, against whom we sinne, is infinite, and so consequently satisfaction must be infinite. But no worke of man alone was euer of infinite merite. Yet our sinnes are infinite, infinite in number, infinite in greatnesse, infinite in continuance, infinite in strangenesse, infinitely infinite, not to be satisfied by any creature finite, but by an infinite Redeemer. Iudgement to the offence, and sentence to the sinne; the party satisfying, to the Creator punishing must bee proportionable. Thereupon Christ

Christ Iesus both God and Man, in his mercy (as the soule and body were by him created, by vs polluted) to redeeme soule and body, that both might bee his againe; in soule he suffered infinite sorrows, in body he suffered infinit tormēts, that so in all holinesse we should dedicate both soule and body vnto him for euer.

Wherefore, as the Virgines of Israel did take vp their lamentations for *Iephta* his daughter yeere by yeere; so let these times bee our *Parentalia*, our mourning daies to bewaile our sins, and to bemone his sorrowes. The Apostle saith, *Doth not nature it selfe teach you?* Surely nature hath taught the Stork, the Swallow, the Turtle, to chatter and mone, and to obserue their appointed times: O let vs at length learne to obserue this time. *To euery thing there is an appointed time*; there is *a time to laugh, and a time to mourne.* And surely, if in all the yeere, this is a time of mourning, wherein both the season it selfe, and all things else do represent vnto vs the mournfull passion of our Saviour. The Institution of the Church, the order of the Liturgie, the Chapters, Epistles, Gospels,

Iudg. 11.40

1. Cor. 11. 14.

Eccles. 3. 4.

Gospels, daily Prayers, continuall Preaching, solemne Offertories, appointed Fasts, Almes, Sacraments, and Ceremonies: all these do point and aime at nothing, but Repentance and the Passion.

Gal. 4. 4. So then, as at Christmas came *the fulnesse of time*, wherein with Christian libertie we might vse the fulnesse of ioy; so now is Lent come, a time for repentance, wherein also we should partake of the fulnesse of Christs sorrow. The Lord God out of his excellent prouidence, out of the true intention of his deare and secret loue vnto man, (to sweeten our liues in this vale of misery) hath tempered all the accidents, and whole course of mans life, with such proportion and equall counterpoise, that euer and anon ioyes and sorrowes are mixt together: sorrow

Psalme. ouer night, ioy comes in the morning: by and by from the morning to the euening the time is changed, for no ioy is of long continuance. This is apparant in our blessed Sauiour. Vpon Mount Tabor he was transfigured in glory; vpon Mount Oliuet, hee is disfigured in sorrow: a little before a glorious Triumph, presently after

after a deadly treason: one day *Hosanna*, another *Crucifige*: after the banket of the Passeouer, the triall of his Passion: in the verse before, an Angell comforting; in this verse an Agonie affrighting. This is the condition of all the children of God. The copartners of his Kingdome, must be the companions of his tribulation: they who looke to be glorified with him, must also suffer with him. *Noluit Deus homines delicato itinere ad cœlum pervenire*: It is the ordinance of God, mortall men may not swimme all their liues long in iollitie and pleasure, and so thinke to leape into heauen. No man is crowned except he striue as he ought: and euery man who proueth masteries but for a corruptible crowne, abstaineth from all things. Herein for our example, our Sauiour took an excellent course; by washing his Disciples feete; by celebrating the Passeouer; by instituting the Sacraments; by solitarinesse on the Mount; by watching by night; by prayer in the garde; by all kind of holy deuotion he armed & prepared himselfe, that so for our sakes, he might be prepar'd to vndergo his Passion,

Reuel. 1.9.

Rom. 6.

2. Tim. 2.5.

1. Cor. 9.25

Theophylact. *Post cœnam nequaquam inertiæ & otio & somno occupant Dominum; sed oratio, sed solitudo, sed vigilia.*

Passion, to ouer-come, and to be crowned. In imitation hereof (euen from the Churches infancie) the ancient Christians haue dedicated this time of the Passion wholly to Repentance: and thereunto by almes and fasting, by prayers and teares, they humbled and carefully prepared both soule and body. Hence came those titles of *Septuagesima*, *Sexagesima*, *Quinquagesima*, *Quadragesima* Sundaies; sundry Churches, some sooner, others later, obseruing their time of Lent; yet all with might and maine, exercising workes of pietie, and wholly deuoting thēselues to the meditation of the sacred Passion. We know it all too wel; the corruption of man is so giuen vnto ease and libertie, his nature so vicious and exorbitant, that it is an hard matter to restrain him of his affections, and to hold him within the lists of piety, at any time whatsoeuer. It must needs then be requisite vpon so waighty an occasion, as our particular repentance and preparation to the Sacrament, that vanities be laid aside, pleasures abandoned, worldly affaires for a time somewhat remoued, apparel, diet, body

body and minde, all ſhould be compoſed to auſteritie and ſorrow, that ſo (at the leaſt once in a yeare) the verie outward face and preſence of all things, may recall our ranging and retchleſſe thoughts, to more ſeuere and ſerious cogitations. Indeed we ought at all times to leade a life worthy our profeſsion, but yet not to hold it ſuperſtitious to exact one time more then another. All things in this world, wherof humane imbecillitie hath the cuſtodie and gouernment, they decay by degrees, and in proceſſe of time, gather foyle, droſſe, and corruption: but vndoubtedly in the firſt inſtitution, and primitiue ſinceritie, this ſeaſon was *meſſis animarum*, the harueſt of ſoules; an eſpeciall time to reſtraine wickedneſſe, and to renew vs againe in the bleſſed courſe of godlineſſe and piety. To this end abſtinencie in Lent, remembrance of the Paſsion, celebration of the Sacraments, is ſtill preſerued, and generally appointed to be obſerued of all, leſt the flouds of ſin growing outragious, and hauing no bounds nor ſetled bankes to reſtraine it, the common ſort of people ſhould run on head,

Ab omnibus concorditer & à ſingulis ſingulatim accipiatur. Cypr. Epiſt. 63.

head, and suddenly bee plunged in the gulfe of all lewdnesse and impiety.

Wherefore with the ancient order of the Church, by true repentance let vs condole this time of Christ his sorrow; otherwise the time will come like sorrow shall be ours. When *Dauid* willed *Vrias* to rest him and take his ease; *Vrias* answered, Shall the Arke of God, and *Ioab* my Generall with it, bee skirmishing in the field, and shall I take mine ease? Shall wee see our Captaine and Noble Generall thus feruently sweating in bloudy conflict, for our sakes and in our quarrell, and shall we still take our pleasure & passe on securely? Was the wrath of God and the feare of death so dreadfull to our Sauiour, being innocent and without sin? what astonishing horror wil they then bring to a wicked, prophane, and vnrepentant sinner? If they cast him into a sweat, what shall a false-hearted hypocrite do? When the iudgement of God shall grow vpon his thoughts as a tempestuous storme; when death stands before him vnresistable like an armed man; when sin lies at the doore like a bloud-hound,

2. Sam. 11. 11.

Muscul. *Si horrenda fuerit imago mentis corporalis hominis etiam innocentis quanto horribilior nocentis?*

hound, and a guiltie conſcience gnawes at the heart like a vulture; O then, whither ſhall ſinfull man betake him? Will a ſhort and ordinary confeſsion ſerue the turne? happie are we aboue all the people of the earth, to ſerue ſuch a God, as will ſo ſoone and ſo eaſily be pleaſed. No, no, horrible euer hath the wrath of God bin againſt ſin, & the execution thereof moſt fearefull. Fire from heauen, inundation of waters, gaſping gulfes of the earth, infections of the ayre, furie of wilde beaſts, deſtroying ſword, heauen and earth, elements and meteors, Angels, men, & creatures armed againſt ſinne, and reuenged of ſinners. But neuer any example of Gods wrath like vnto this. *Non fuit dolor, ſicut dolor iſte:* no ſorrow, no puniſhment was euer like vnto this. For let vs (ſo farre as poſsible) ſet before our eyes, ſome one man, who alone had committed all the ſinnes, which all men euer liuing did, or hereafter ſhould commit, from the firſt beginning to the worlds end, and vpon this man onely, according to the qualitie and greatneſſe of thoſe ſins, let the puniſhment be proportioned. As ſoone as

Si ille tremuit, tu quomodo ſtabis? August.

Lam. Ier. 1. 12.

as he should fore-see his death at hand. Lord, Lord, whose thoughts are able to conceiue, what feares, what distractions, what sorrowes must needs possesse him! Thus stood the case with Christ, hauing all the whole waight of the worlds all sin vpon him.

Behold then, and obserue the hatefulnesse of sin. Were it so light a matter, and of so small reckoning, as vile sinners, and dissolute liuers do extenuate and vsually make it; why did the blessed Son of God so tremble and feare? why did hee kneele and pray? why did he grouell and cry out? why did his pores sweate, and all his spirits melt? why was his soule in bitter anguish to the very death? O wretched sinner looke vpon thy distressed Redeemer; consider thine owne case in his: and when thou seest him boyling in the furnace of Gods wrath, drop following after drop, euer after be ashamed and confounded wilfully to sinne, at least neuer to sin so foully as thou didst before. Beware of that liuing and euer-liuing death. The price of our ransome hath once beene fully paid; which if the trea-

sures

sures of all the earth, or streaming sacrifices of liquid gold, or the life of men & Angels could haue satisfied, God would neuer so grieuously haue afflicted his own Sonne. Neuer look for any more Christs, any more Agonies. One repentant teare will now effect that, which afterwards the whole Ocean shall neuer be able to wash away. The doore of the Arke once shut, Gods will be done. But, alas, men fraile and false-hearted men we are: and as men, what can we performe of our selues? Lord (we entreate thee) season our hearts & the thoughts of our hearts, with thy comfortable and gracious spirit, that so both heart, and thought, and spirit, may rest on thy mercy, and be ioyfully setled in thy loue for euer. *Amen.*

And his sweat was like drops of bloud.

OVr blessed Sauiour hauing taken vpon him to be our high Priest, of necessity he must enter into the Tabernacle, and thither was no accesse without shedding of bloud. Remission Heb. 9. 22.

must

must he procure, and without bloud it could not be. For as it is said, *Leuit.17. 11. Bloud shall make an attonement for the soule.* Therefore in offering vp the sacrifice of our sinnes, the Scripture euer sendeth vs to the bloud, to the bloud of Christ. He hath wrought reconciliation through faith in his bloud: We are washed by his bloud, iustified by his bloud: He hath pacified all things by his bloud; by his bloud hath he wrought redemption. Thus the Holy Ghost sendeth vs to the bloud of Christ, because Christ laid downe his life, and life consisteth in the bloud. Now it hath beene much controuerted, wherin the seate of life in man should principally consist. *Plato* and *Democritus*, with the learned and ancient Physitians, they held it to be in the braine and veines of the head. The Pythagoreans said it was in the heart; because *Cordis munus pulsuum agitatio.* The beating of the pulse (which is the greatest Argument of life) proceedeth from the heart. Saint *Hierome* also (grounding vpon the words of our blessed Sauiour, *Out of the heart arise euill thoughts*)

Rom.3. 14. Rom.5.9. Col.1.20. Plat. in Tim. *Cor spiritus vitalis substantiæ procreat.* Galen. Hieronym. *ad Fabiolam de vestes sacerd.* Math.15.19

was

was of opinion, that the seate of life was in the heart. *Aristotle* and his followers, they affirmed it to bee in the whole and euery part of the body: with whome diuers of later time haue consented, by reason it is said in the second of *Genesis*, and the seauenth, Hee breathed into man the breath of life. *Empedocles* & *Pliny*, with many others; *Prima domicilia animæ, sanguini præbent sinuoso*, they absolutely conclude, that the liues being is diffused in the spirits of blood: to which the Scripture accordeth in the 17. of *Leuit.* 11. *Anima omnis carnis in sanguine: Thou shalt not eate the blood, for the life of all flesh consisteth in the blood.*

Now whether it be in the head, or in the heart, whether in all the bodie or in the blood, out of all doubt this sacrifice was throughly slaine, most truly did hee lay downe his life for our redemption. For if the seat of life were in the braine or head, when hee was crowned with thornes, the veins of his head did spring with blood: If in the heart, his heart was pierced thorow and gushed blood: If in the parts of the body, with wounds and stripes, all

Tertull. de anima mortis, cap. 53. *Exitus sine dubio aut sanguinis aut cordis aut venarum cuersio est. Vena sunt vasa sanguinis.*

and euery part of his body was tortured and ſtained with blood. Laſtly, if life conſiſts in the blood it ſelfe, in this Agonie, the powr of his ſpirits (like a ſtil of Roſes) ſweateth and trickleth blood. *Prima ſudorum origo è præcordijs eſt*: Sweating proceedeth from the heart ſtrings; it was not ὑγρὸς, a moyſt and watry dew, but ἰδρὼς rather a current of blood: or as S. *Chryſoſt.* ſaith, *nimbus ſanguinis*, a bloody ſhower.

Fernel. 1. p. lib. 4. c. 10. Beda. *Nemo ſudorem hunc infirmitati deputet, quia contra naturam eſt ſudare ſanguinem.*

So that we may ſee, in the diſtreſs of this Agonie, & extremitie of his Paſsion following, by ſudden dilatatiō of the heart, the vital ſpirits and the blood being too fare carried frō their fountaine, the life of his Braine, the life of his Heart, the life of his Body, the life of his Blood, and the Blood of his life; al was drawne out & exhauſted. His body was like a bottle dried in the ſmoke; for as this Agonie began wth water & blood, ſo his paſsion did end wth blood, & water: laſt of all water, to ſhew there was no more blood remaining

Triſtitia ſoluit cor. Aug. epiſt. 120. cap. 14.

Thus was his loue like fire in his breaſt till it flamed in his blood. That the ſpirit of blood (which of all things is obſerued moſt cordial to the heart) might comfort our

Ioh. 19. 34

our heart, frō ſo many ſprings as hee hath members, did he drinke ſaluation vnto vs in a ful cup of his owne blood. Frō euery mēber did blood iſſue, that euery mēber of his Church ſhould lamēt his death: frō euery member did it flow, that euery ſinfull mēber ſhold haſten to take & reſerue a drop for the clenſing of his ſoule: from euery mēber, that euery Chriſtian mēber (as hee did) ſhould willingly ſpend his blood, in defence of the truth, and honour of his Sauiour. For thy ſake he became the Martyr of Martyrs: a Martyr in his body, a martyr in his ſoule, a martyr in his loue, a Martyr in his obedience, a martyr in his ſorrowes, a martyr in his merits, a martyr in his patiēce, & a martyr aboue all martyrs in the excellencie of his blood. For the excellencie of this blood *ſpeaketh better things then the blood of Abel.* Indeed *Abels* & Chriſts blood were both innocent, & *Abels* & Chriſts blood were both ſhed of enuie. But with the ſhedding of *Abels* blood Gods wrath was kindled; with the ſhedding of Chriſts blood Gods wrath was appeaſed. The blood of *Abel* was life onely to himſelfe,

Aug. in Pſa. 68. *De toto corpore Chriſti, quod eſt Eccleſia.*

Heb. 12. 24

the blood of Christ gaue life vnto all mankinde: the blood of *Abel* was spilt on the earth, the blood of Christ sprinkled on the soule: the blood of *Abel* cried for vengeance, the blood of Christ cryeth for mercy: the blood of *Abel* cryed, had done, and was no more auaileable, the blood of Christ cryeth still, and shall for euer bee auaileable to the worlds end. Seeing then the sinne of thy soule is such, and so hainous, that nothing in heauen and earth could be sufficient ransome, but blood, the innocent life blood of the eternall Sonne of God; being now set free by so noble a Redeemer, and at so high a price, stand vpon thine owne worth, esteeme thy soule at the same rate it was ransomed; as *Ahab* did; sell not thy selfe basely for earthly muck, nor as *Esau*, for a little momentarie and fading pleasure. Doe not, O doe not trample vnder foot that vnualuable blood of such a gratious and euerlasting Sauiour. Goe not carelesly on in dissolute presumption, neither be deiected in secret thogh t. Say not, nay, suspect not with desperate *Caine*, that thy sin is greater then can be forgiuen. Alas, thou

thou art a mote, a worme, euen as nothing, and thy God and Sauiour is more incomprehensible, rich and infinite in his mercy and blood, then it is possible thou a mortall wretch, canst euer be in sinning. Despise not then the excellencie of this glorious sacrifice. In defiance of Satan, challenge the right which thou hast in the blood royall of the valiant Conquerer of the tribe of *Iuda*. Behold Christ Iesus combating in blood, and ouercomming in thy quarrell. *Dauid* hath kild *Goliah* with his owne sword. Satan is ouer throwne at his owne weapon. Iesus our Generall, in the similitude of sinfull flesh, by sin, hath condemned sin in the flesh. He vouchsafed to be made sin, the punishmẽt of sinne for vs, that we for euer might be the righteousnesse of God in him. Rom. 8. 3 2 Cor. 5. 13

Moreouer, in regard hee shed his innocent blood for thy sake, do thou for his sake Christianly & kindly forgiue others, and in no case wilfully shed the blood of thy brother. Hateful euer in the sight of God and most detestable hath beene the wilfull shedding of blood. *Dauid*, Gods loue and deerest fauourite, smarted se-

uerely for it, both in himselfe and his posteritie. Therefore lay aside all quarrels & deadly combatting. Kindle not sparks of vnkindnesse, and rake not vp coales of bitter & fatall dissension, in the first and faire closing of this blessed vnion. It is the point & poison of a factious & deadly enemie, to raise mutinie in the Camp. Valour in feates of armes, courage in high attempts, nobleness in heroicall designes, not against our selues, O not against our selues, but against Gods & our open enemies let them be declared. In the quarrell of our God, in the defence of his Church and truth, in the seruice of our King and Country, let all the world testifie, that we stand vpon our valour, that we make high esteeme of our honour, that we ioyfully commend our soules to God, & our liues to win renowne, both to our name & nation. In times past, the noble & worthy spirits of *England*, they vndertooke high attempts, & did ioy to make long & dangerous voyages to the holy Land, there, for the honor of Christ & Christian religion, to shed the bloud of Saracens: now like barbarous Saracens, diuers make voi-

Vegetius de re mil.

ages

ages into other lands moſt brutiſhly in priuate combat to ſhed the bloud of their natiue Country men & Chriſtians. Alas, let euery man come home to his ſecret thoughts,& ſay truely in his owne heart; Doth not a dear God, euery day we liue, rain vpon our heads euen golden ſhowers of his mercy? Moneth after moneth,and yeare after yeare,do not the heauēs bleſſe the clouds, & the clouds bleſſe the raine, & the raine bleſſe the earth with ſuch infinite plenty & aboundance, that notwithſtanding there be in this populous Citie eight hundred thouſand liuing ſoules, or thereabouts,yet they are all filled & fully ſatisfied with the fat of the earth, and the dew of heauen? Doth not a wiſe and religious King,heap vpon our heads,wealth, gifts, offices, and honours, moſt ſweetly embracing each Nation in both armes, with tender affection & equall tearms of loue,& for all this,in ſtead of thankfulnes to God,of loue and loyalty to our Soueraigne, will ye neuer ceaſe to beget new quarrels, and to ſheath your weapons in your own bowels? O tel it not in Gath,& let it neuer be publiſhed in the ſtreetes of

O what loue and thankefulneſſe doe we owe to ſo gracious a God.

Askalon : let it neuer bee heard of in Spaine, nor reported in the Court of France, for our confederates will smile, and our ancient enemies will secretly reioyce.

The honour of true Christianitie, aboue all the lawes, learning and religion of the Heathen, is to pray for our enemies, and to forgiue. Indeed the law saith, An eye for an eye, blood for blood, for euery wrong a recompence, and it hath euer beene accounted a poynt of wisedome and reaching policy, amongst the barbarous Gentiles, to meet a man at the lands ende, to requite an iniury & pay it home. But Christ teacheth vs an other doctrine: *Loue your enemies, blesse them that curse you, do good to them that hate you.* This did hee teach in his life, and this did he performe at his death. In the depth of all his sorrowes when the tormentors stood round about him: vpon the Altar of his crosse hee prayed for thē *Father forgiue thē, they know not what they doe.* Let his example be our instructi on. Whatsoeuer is past, passed be it, forgotten & forgiuen. *Nihil adeo graue, quod non*

Matth. 5. 44

Luke 23. 34

non aquanimiter toleratur, si Christi passio ad memoriam reuocetur: No iniury is so foule and disgracefull, but it is easily pardoned, by calling to minde the passion of Christ Iesus. As he did, so let vs also mourne for the conuersion of our enemies; especially for all such as sin of ignorance. Let vs neuer ceale to pray, as we our selues would be prayed for, Father forgiue them, they know not what they do. Assuredly there is no such testimonie, no such assurance to my soule, that the sweet spirit of grace resteth in me, as to pray for mine enemies and to forgiue them. *Beatus qui amat te, amicum in te, & inimicum propter te:* Blessed is hee who loueth thee, his friend in thee, and his enemie for thy sake. It is most lamentable which we daily see; by priuate combates, by fearefull and secret murthers, blood toucheth blood, and the whole Land, is grieuously defiled. Lord, Lord, who keepest couenant and mercie for euer with them who loue thee and feare thy name, punish not this florishing and Christian Kingdome for this crying sin. Mercy, forgiuenesse and charitie are daily taught; Christian and good lawes

Greg. Mag.

August.

lawes are alread ordained, iuſtice is duely and faithfully executed, & ſo their blood and bloody attempts fal vpon their owne heads, but mercy & peace & ſaluation be vpon our King, vpon his poſteritie, and vpon his people for euer.

Drops of blood trickling to the ground.

IT was truely prophecied by the ſweet Singer of Iſrael: With the Lord is mercy, & with him is plentious redemption. Here is plentious redemption; his blood *trickled to the ground.* As hee was kingly and munificent al his life, ſo alſo at his death: he reſerued nothing to himſelfe but onely charitie to redeem the world. Hee gaue himſelfe to bee our Father; his Son our Brother; the holy Ghoſt our Comforter; his Church our Mother; his Word our Guide; his Sacraments our Food, his death our Remiſsion, his blood for euer, our Redemption. Plentious redemption, forgiuing all kind of ſins. To S. *Matthew* his extortion; to *Mary Magdalen* her looſenes; to the ſinfull woman her adultery; to the Apoſtles their backſliding

Pſal. 130. 7

Ioh. 8. 11

ſliding; to S. *Peter* his deniall, to his perſecutors his owne death. Plentious redemption. For to his Apoſtles hee commended the care of his Church; to S. *Iohn* the bleſſed virgin his mother; to his father his ſpirit; to *Ioſeph* of *Arimathea* his body; Paradiſe to the Theefe, and to all mankinde the excellencie and plentie of his blood.

In the 19. of *Numbers*, the 4. it was commanded that the bloud of the ſacrifice ſhould bee ſprinkled before the congregation ſeuen times. *Moſes* alſo was commanded to ſprinkle the altar ſeuen times, that ſo the altar and all things belonging thereunto might throughly bee ſanctified. In like ſort the bloud of Chriſt Ieſus was ſeuen times ſhed, that both the earth might be conſecrated, and al things belõging thereunto. Firſt, in his incarnation, when the word became fleſh, hee ſanctified the whole nature of man by a bleſſed and hypoſtaticall vnion. *Vnguentum euacuatum à vaſe in vas, omnia vaſa, vnguẽtũ ipſum redolere facit*: As a delicate and rich ointment powred out of viole into viole, doth ſweeten and perfume each

Leuit. 8. 11

Circumciſione.
Horto.
Corona.
Flagellatione.
Manibus.
Pedibus.
Corde.

D.Epiphanius in Anchor.342. Cant.1.2 *Vnguentum euacuatum de cœlo in terram.*

each vessell it is powred into: so the diuine nature descending in to the humane nature of man, & becoming one heauenly and harmonicall Hypostasis, hath infused into euery good Christian a sweet influence of holinesse and spirituall odour. In so much, that God the Father saith to euery regenerate Christian, as *Isack* said to *Iacob* his sonne: *Behold, the smell of my sonne is as the smell of a pleasant field, which the Lord hath blessed.*

Gen.27.27

Chrysost.in serm.de Pas. *Non sub tecto, vt etiam ipsius aeris natura mundetur, & terra sanguinis distillatione purgata sit.*

Moreouer, whereas man consisteth of the foure elements: His bones & his flesh of the earth, his breath of the aire, his humors of water, the heate of his heart and spirits, of fire; To the end that man & the whole substãce of mã might be renewed, The Aire he perfumed with his breath; the water hee sweetened with his Baptisme; the Fire he purified with the Holy Ghost; and the Earth hee clensed by steeping it in his owne blowd trickling to the ground. Why to the ground? The earth, before all liuing creatures, was created, named, quickened and blessed of God, as, *Materia prima*, the foundation of formes, the substance, the matter, the mother

mother of vs all. When man was to bee made, hee was formed of the earth; when punished, set to till the earth; when hee died, to returne to the earth; Christ Iesus was to bee laid in the earth; and from the earth to rise againe. Afterwards this earth was cursed for mans offence: *Maledicta terra:* Cursed bee the earth for thy sake. Now to sanctifie this earth, to take away the curse, to renew it againe to the vse of man, that so the very stones might giue a sauour of holinesse, and the ground defiled with the sinnes of men, might bee expiated; Christ did hallow it with his blood, it trickled to the ground. *Medicina quæ remouet maledictionem terræ, est sanguis Christi:* The bloud of Christ is that soueraigne medicine, which taketh away the curse of the earth. As the Prophet *Elisha*, by casting a little salt into the corrupt waters, tooke away the infection & bitternes, and made all the waters sweet: so his bloud trickling to the earth, did take away the bitternes of the curse, & blessed it to vs againe. And surely if the touch of his garments did cure the bloudy issue, & the napkins of

Genes. 3. 17

2 King. 2. 21

Acts 5. 15

of Saint *Paul*, & the very shadow of Saint *Peter*, were of sufficient vertue to heale diseases; much more powerfull must needs be the sacred & immaculate bloud of Christ. *Christi aduentus in terram, totam terram sanctificauit:* By Christ his descending vpon earth, all the whole earth was sanctified.

Greg. Nazi.

So plentious was this redemption, that not onely by bloudshed in his death, but by the obedience and holinesse of his life, all the creatures were hallowed and made fit & cōfortable to the vse of man. As the *Vnicorne* hauing once dipt in the waters, al the beasts of the forest may plētifully drinke; so Christ hauing vsed all things, all things are lawfull vnto vs. He sanctified the Fowles of the aire, in the Doue, that did descēd on him; the Beasts of the field, in the Lamb wch he did eate of; the Fishes of the Sea, inbroiled Fish which he tasted of; the Trees of the forest in the timber of his Crosse; the Plants of the earth, in the whithorn of his crown; the Fruites of the Earth, as Bread, Wine, Honey, all which he did often feed on. Againe, the vse of sweet Balmes was approued

Cypresse.
Cedar.
Olive.
Palme.

prooued in the costly oyntment, wherewith *Mary* did anoint him; of aromaticall Spices, wherewith his body was embalmed; of Kingly garments, in his scarlet robe; the honour of Funerals, in his mournefull buriall; the memorie of sepulchers, in the tombe wherein he was layd, newely hewen out of a rocke. So plentious was this redemption, that hee sanctified al kind of callings. First, himself being a King, as the most royall & necessary of all others, he hallowed the calling of Kings, by receiuing the homage of Kings: & as he tooke homage & obediēce frō thē, so by his owne practise he taught tribute & obedience to them. The calling of Nobles and Counsellors, in *Nicodemus* and *Ioseph* of *Arimathea*: of Officers, in *Mathew* & *Zaccheus*; of Souldiers in *Cornelius* & the Centuriō, of al other inferiour callings, in Fishers, Husbandmen & Shepheards. So plentious was this redēption, that to cheere vp our liues, & to make thē comfortable, by his own example & presēce he blest & sanctified, feasts, mariages, Triumphs, Inuitations, that so, the plenty of Feasts, the ioy of mariages, the glory of Triumphs,

Ex aquo omnes admittens, eos etiam qui vita genere obscuri. Procop. in Esa.

Triumphs, and the kindneſſe of Inuitations, might Chriſtianly and comfortably bee vſed of vs againe. So plentious was this redemption, that to the end, both to vs here preſent, and to all his whole Church, this and all other ſuch holy exerciſes might be bleſſed and fruitfull, in his owne perſon, and by exemplary practiſe of his owne actions hee ſanctified Diſputations, hee poſed the Doctors; Prayers, hee taught vs to pray; Reading, hee went into the Temple and ſtood vp to reade: Expounding, hee opened the Scriptures to his Diſciples as they went to Emmaus; Singing, after the inſtitutiō of the Sacramēt, they ſung a Pſalm; Preaching, in the fourth of *Luke*, he cloſed the Booke and began to preach. So, firſt hee hallowed the earth, and all things thereon for vs, and then ſanctified theſe holy exerciſes, that by them his name might bee prayſed of vs, and bleſſed euermore.

Luke 2.46
Matth.6.9
Luke 4.16
Luke 24.27
Matth.26.30
Luke 4.20

Moreouer, ſo plentious was this redemption, that hee ſanctified the Clouds by his Aſcenſion; the Starre by that Starre which guided the Wiſe-men; the Angels by

by their ſeruice, and the Heauens by his owne glorious preſence. Laſtly, ſo plentious was this redemption, as that faint and colde ſweat which is vpon vs at the Agonie of our death, the ſame he hath ſanctified by the warme and bloudy ſweat of this Agonie, making the Graue a quiet withdrawing Chamber for the body; and Death before ſo terrible both to body and ſoule, now an euerlaſting *plaudite*, and the very doore of heauen.

Heere now appeares the excellencie of the Redemption, before the creation of the world. Of the Creation of the world, and of all other the workes of God, it is ſaid in the eleuenth Chapter of *Wiſedome*, and ſeauenteenth verſe, God did all things in number, waight, & meaſure. But in this plentious redemptiō by his Son, neyther number, waight, nor meaſure was obſerued. Not Number, for it was not *guttæ*, a few drops, but *vnda ſanguinis*, a current or ſhower of bloud, rather then drops: not meaſure, for it was *modus ſine modo*: The meaſure of his loue was beyond meaſure: not Waight, for it was μεγαλωφελὴς, a price vnualuable, it waighed downe the

Mudicam guttam sanguinis (propter vnionem ad verbum) pro redemptione totius humani generis suffecisse. Clemens. Rom. 5. 20

whole world. Where as one drop for the worthinesse of the sacrifice had been able to redeeme a thousand worlds: in this rich and glorious offering, no faithfulnesse of loue, no feruencie of zeale, no earnestnesse of prayer, no duty of obedience, no extremitie of sorow, no excellency of merits, no plentie and abundance of bloud was wanting. Rather more worlds and more sinnes were wanting: for where sinne did abound: his bloud then, and his grace now, doth superabound much more. Reioyce therefore O heauens, and be glad O earth, for heauen and earth, men and Angels, elements, and creatures, haue beene ioyed and blessed by this redemption.

Now to conclude: Honourable Peeres, and beloued Christians all, I knowe right well, both by calling and dutie wee are bound to loue you: your holinesse is our ioy, and your religious life is our crowne. Wee giue thankes to God and reioyce for you, wheresoeuer we become. As the Apostle spake of the Romans, not onely your faith is knowne throughout the Land, but your diligence in Prayer, your

1 Thes. 1. 3

your loue to the Gospell, your zeale in hearing, your peaceable and godly life in all vnitie and Christian loue. Wherefore I humbly entreate you, by the vnspeakeable loue of Christ, & by the woeful pangs of this bitter & bloody Agonie, be pleased, be pleased to make some difference of this time. Let it neuer bee truely obiected vnto vs, that our doctrine and our profession is nothing else but licentious libertie. Now against this blessed time of the passiō, & generall receiuing of the Sacramēt, let vs breake off our sinnes by righteousnesse; by feeding the hungry, by clothing the naked, by relieuing poore prisoners, by helping young beginners, by pitying and comforting old Seruants, and poore tenants, who haue worne out their liues in your seruice, and now in their age, sup vp their owne sorrow in silence. Let vs consecrate soule and body vnto God by Prayers vncessant, by almes chearefull, by inward sorrow, by vnfained repentance. But on the contrary, (as it becommeth Saints) riot and play, banketting & belly-cheer, flanting in colours, & priding in vanities, away, away with

them. Whilst our glorious Redeemer is watching, let not vs bee alwaies chambering; whilest hee is earnestly praying, let vs not bee dicing and dansing; whilest hee is astonied for our sins, let not vs bee sensleste of our owne misery; and seeing with his sacred bloud hee hath sanctified all the creatures vnto vs, let vs not by our owne wickednesse, profane them to our selues. *Christus formosus in se, sanguinolentus propter te:* Christ Iesus all fayre in himselfe, was all bloudy and blemished for thy sake. Doe not then, doe not see the Lord of glory, our ioy and loue, our thrice blessed Redeemer, doe not see him in this plight and wofull Agonie without some pitie, and humane commiseration. It is written of *Gregory Nissene*, that he neuer looked vpon the picture of Christ sweating and bleeding in this agonie, but presently, hee fell on weeping. Alas, this Agonie is but the beginning of sorrowes; consider, looke wistly vpon him. Behold, his head is full of deawe, and his lockes are deawed with the bloudy drops of the night, his very soule is

Bernard. Cant. 4.7

is crucified, and all his * whole body weepeth.

When tidings was brought to *Dauid* that *Ionathan* his friend was slaine; he rent his cloaths, he fasted, hee mourned and cryed out: *O noble Israel, how wert thou ouerthrowne! Woe is mee for thee my deare brother, very kind hast thou beene vnto me, and thy loue hath passed the loue of women.* The case is now ours, a more lowely then *Ionathan* is here. The Messias is bound for Mount Caluarie, and going to bee slaine. Most iustly may wee cry out: O noble Redeemer, how art thou distressed? Woe is mee for thee my deerest Sauiour, very kinde hast thou beene vnto mee. Thou hast wounded my heart with thy loue, and ouercomne my soule in affection. I will not mourne for thee a fewe dayes, as *Dauid* did for *Ionathan*, but all my life long: so often as this time shall returne, so often will I seeke thee in the garden with sorrow, and follow after thee towards Mount Caluary weeping. In weeping will I ouer-weepe each teare, in recounting my sinnes, and lamenting my

* *Vt totius corporis vulneribus te totum sanaret, & vt te totum acciperet qui se totum tibi dedit.*

grieuous offences. Thou forgaueſt mee a ſinner; truely for thy ſake doe I forgiue mine enemies: Thou dideſt releaſe mee from the bands of Sathan, I releaſe the bands & forfeitures which I haue hardly taken: Thou Lord wert crowned with thornes; O wretch, I am not worthy ſuch honour: but compunction and ſorrow, a ſlip onely of thy thorny crowne, that wil I take, and weare it as a garland in honour of thy name. Surely euery mans ſilent thought is a ſecret watch vnto his heart. Let any man ask his own heart, & it will tell him: *Verſa & reuerſa in tergum, in latera, in ventrem, dura ſunt omnia, Chriſtus ſolus, requies:* Muſe and forecaſt, toſſe and turne all the night long from one ſide to another, ſtill, ſtill, no true ioy, no contentment to bee found, but only in Chriſt Ieſus. Hee onely worthy to be ſought, and none but hee worthy to bee found. *Dulce ceruical corona ſpinea:* The croſſe of Chriſt is a bed of downe, and his crowne of thornes a ſweet pillow. Thoughts of remorſe, and *ioyes of ſorrow, ſilent mones and melting teares, an heart truly humbled, and a ſpi-

Auguſt. con. ſeſ. lib. 8. c. 16.

* *Pœnitentes dolent & de eodem dolore gaudent.* Thom. de human. Chriſti. cap de Paſſione.

aſpirit euer ſettled, chearefully to liue, and willingly to dye in the louing armes of a gracious Redeemer; this is the goale, this is the crowne; this is the way, now to liue a Saint on earth, and hereafter to inioy an exceeding and eternall waight of glory: the fruition whereof the Lord of all glory grant vnto vs, for and in the meritorious Agonie of his Son Chriſt Ieſus; to whom, with the Father and the H. Ghoſt, three Perſons, one immortal, powerfull, euer-liuing, and onely wiſe God, be giuen and aſcribed of all Nations, honour, praiſe, power, and thankeſgiuing for euermore. *Amen.*

FINIS.

THE COPIE OF A SERMON PREACHED in Lent before the Lords of the Councell, at WHIEE-HALL.

By D. MAXE, Deane of Windesore.

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THE VEXATION of *Saul.*

1 SAMVEL, 16.14.

But the Spirit of the Lord departed from Saul, *and an euill Spirit ſent of the Lord vexed him.*

THe wiſe Philoſophers, profeſſors of good learning and vertue, *Plato*, *Ariſtotle*, and others, they much blamed the *Lidians* for vſing at their bankets, Muſicke of a ſoft and ſmooth ſweetnes; but the *Doreans* they much commended, allowing it fit, for the increaſe of Nobleneſſe and vertue, to be ſtirred vp with ſharp, rough, and dolefull ſounds.

In celebrating the mournefull Paſsion of

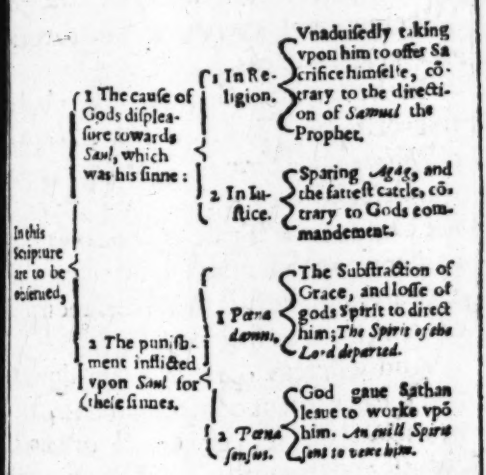
of our Sauiour, before the heauenly banket of holy Sacraments, it ſhall not bee meete for mee to deliuer, nor profitable for you to heare pleaſant and delightfull things. Be pleaſed rather to giue eare to an example of Gods iudgement; and the more needefull an example, for that precepts and perſwaſions, without applying vnto them examples of imitation, are barren, cold, and vnfruitefull.

Auguſt. But as ſaint *Auguſtine* ſaith; *Quot habes in ſacris Literis iudicij Dei hiſtorias, tot & habes conciones*: Whereſoeuer in holy Scripture, there is an example of Gods iudgement, there is alſo a good Sermon.

Here in this Scripture, you ſhall behold *Saul*, a godly King, & the glory of Iſrael, rayſed by God, ſtanding in proſperitie, falling into ſinne, reproued by *Samuel*, neglecting repentance, and thereupon vtterly forſaken of God; ſhewing to vs all, a rare and fearefull example of his iudgement.

In opening whereof, becauſe there are ſundry deepe and difficule points, I humbly craue both pardon and fauourable conſtruction, intending to hold my ſelfe

ſelfe to the Scripture, and therewithall to vſe ſuch moderation, as ſhall bee fitting this Honourable preſence & holy place. But *The Spirit of the Lord departed from Saul, &c.*



In this Scripture are to be obſerued,
- 1 The cauſe of Gods diſpleaſure towards *Saul*, which was his ſinne:
  - 1 In Religion. — Vnaduiſedly taking vpon him to offer Sacrifice himſelfe, cõtrary to the direction of *Samuel* the Prophet.
  - 2 In Iuſtice. — Sparing *Agag*, and the fatteſt cattle, cõtrary to Gods commandement.
- 2 The puniſhment inflicted vpon *Saul* for theſe ſinnes.
  - 1 *Pœna damni.* — The Subſtraction of Grace, and loſſe of gods Spirit to direct him; *The Spirit of the Lord departed.*
  - 2 *Pœna ſenſus.* — God gaue Sathan leaue to worke vpõ him. *An euill Spirit ſent to vexe him.*

THE

The cauſe of Sauls *Puniſhment.*

IN the courſe of holy Scripture, I finde diuers to haue fallen away from God, and yet amongſt them all, not one ſingled out with ſuch a note, in this ſpeciall manner: *And the Spirit of the Lord, &c.* Whereupon it is very requiſite to conſider what *Saul* was.

In the ſeuenteenth of the *Prouerbs*, the ſixt verſe, the Wiſe man ſaith; *The glory of children are their fathers.* *Saul's* Father was deſcended of the twelue Patriarkes, hee came of the Tribe of *Beniamin*, his Father was a rich man, and a valiant, as appeareth in the firſt of *Samuel*, the ninth *Chapter*, and the firſt *verſe*.

Prou. 17.6

1 Sam. 9. 1

And whereas *Ariſtotle* ſets downe, that the ornament of a yong man is, μέγεθος, κάλλος, ἰσχὸς, greatneſſe or talnes, beautie and ſtrength, for the body; and for the mind, ἀνδρεία καὶ σωφροσύνη, a good courage and ſober conceit; agreeing with the Wiſe-man, who ſaith: *The beautie of young men is their ſtrength*: it is thus ſaid of *Saul* in the firſt of *Samuel*, the ninth *Chapter*, and the ſecond *verſe*; he was a goodly

Ariſt. Rhe. lib. 1. cap. 5.

Pro. cap. 20 ver. 29

1 Sam. 9. v. 2

goodly young man and a faire, taller then any of the people from the ſhoulders vpward. Moreouer, in the third *verſe*, it appeareth, he was obedient to his Father; in the fift *v.* tender ouer him & loath to haue him greeued; and in the twenty one *verſe*, when hee came to *Samuel*, the Seer, in a lowely and religious manner hee did reuerence to the man of God, and in great modeſtie (as vnworthy and vnwilling of ſo high aduancement) hee hid himſelfe, and ſaid: *Alas, my familie and kindred is the leaſt of all the families, and of the ſmalleſt Tribe of Iſrael.*

Verſ. 3. Verſ. 4. Verſ. 5. Verſ. 21.

1 Sam. 10. verſ. 22. 1 Sam. 9. 21

Thus farre you may ſee *Saul* a naturall man. And as the faire Whitſpar bed of ſtone is called *ELL MADRE DELL ORO*: The mother which conceiues in her womb and bringeth forth the rich & hidden Mine of pureſt gold: ſo the faire and beautifull gifts of nature are moſt pliable to conceiue, and fitteſt to bring forth the diuine & hidden treaſure of the ineſtimable graces of the ſpirit. But this light of Nature giues onely ſome preparation to religion and diuine knowledge: it is the light of Grace which mini-

miniſters the ground of Faith, and ioyes the ſoule with heauenly vnderſtanding. Nature indeede affords a glimmering, and raiſeth ſome little ſparkes of vertue; but it is gods ſpirit which doth illuminate the heart, and flaſheth heauenly light into the ſoule.

The Moone hauing light but imperfectly, cannot giue light of her ſelf, except firſt ſhe be inlightned by another; but the Sunne hauing brightneſſe in a kinde of perfection, doth illuminate of it ſelfe alone: So the ſoule of man endued with a fewe ſmall and dimme ſparkes of nature, of it ſelfe can neuer bee inlightned; but when the Holy Ghoſt, the perfection of light doth kindle theſe ſparkes, then ſudainely the ſoule is illuminated from aboue, and ſheweth it ſelfe in a farre more excellent meaſure of grace.

1 Sam. 10. 1 Sam. 10. 6. 7. 9. & 10.

Saul, adorned with theſe naturall gifts, it pleaſed the Lord of glory to ſet his eye vpon him, he choſe him aboue all the Nobility of Iurie; hee was anointed by *Samuel*; & to be ſhort, he was changed from a naturall man to a ſpirituall. The Scripture ſetteth it down plaine in theſe wordes:

wordes: *God turned him into another man, God gaue him another heart; aliam cordis affectionem*, saith S. *Augustine*; againe, *God was with him; and the spirit of the Lord came vpon him; & tertiam personam diuinitatis denotat, non quoad substantiam sed virtutem*: as *Flaccus Illiricus*, and diuers learned do expound it.

August. *Mutatio interior.* Toletus in Ioh. cap. 3. *Processio fuit non personalis sed assistentiæ.* Flac. Illiricus in titulo Spiritus. fol. 1160. *Ex abdito diuinitatis secreto repentinus afflatus.*

Now, *Saul* being thus inspired from aboue, obserue (I beseech you) what great difference is betweene Morall and Theologicall vertue, betweene a naturall man and a religious. *Saul* inlightned with the spirit of grace, see presently what excellent fruits proceed from the same. First, he prophesies, foretels things to come, and sings prayses vnto God, the 1. of *Samuel* the 10. *Chapter*, and the 10. *verse*. He is careful the people should not offend, the 14. *Chapter*, and the 34. *verse*. He enacteth pœnall lawes against Southsayers and Coniurers, and destroyeth them, the 28. *Chapter*, and the 9. *verse*. He is patient in bearing reproach, the 10. *Chapter*, and the last *verse*. He is mercifull and ready to forgiue, the 11. *Chapter*, and the 13. *verse*. He fighteth the Lords

1. Sam. 10. 10. *Carnalem nouerant, spiritualem videbant.* Greg. Mag. in 1. Reg. cap. 10. 1. Sam. 14. 34. 1. Sam. 28. 9. 1. Sam. 10. 27. 1. Sam. 11. 13.

battels, and becomes a noble warriour,
1. Sam. 14. 47. the foureteenth *Chapter*, and the fortie
seuenth *verse*. Hee builds an Altar vnto
the Lord, as appeareth in the same *Chap-*
35. vers. *ter*: and lastly, he offers peace offerings;
and hee with the people reioyce excee-
dingly before the Lord, as it it is plainely
1. Sam. 11. 15. set downe in the eleuen[illegible] and
the last *verse*.

Behold the w[illegible]
spirit, looke wh[illegible]
gifts of nature[illegible]
gifts of grace: [illegible]
with Wisedom[illegible]
Zeale, with Pati[illegible]
Religion, and Ob[illegible]
sying and holy work[illegible]
it is said, *The spirit of the* [illegible] *parted from Saul.*

O secret deepe, and bottome search-
lesse of Gods most righteous iudgemēts!
Wonderfull are thy counsels, O Lord,
and thy thoughts past finding out! *Saul*,
a gouernour of thine owne choyse; a lea-
der of thine owne people; conquerour
of thine enemies; partaker of thy good
Spirit; reputed a Prophet; shewing ma-
ny

ny and notable works of pietie: ah Lord, thine owne *Saul* becomes a castaway, and is reiected of thee for euer.

Lord, Lord, most louing, mercifull, gracious, slow to anger, abounding in goodnesse and truth, as the sweete influence of the heauens spreadeth it selfe ouer the broad face of the earth: so thy compassion and kindenesse is ouer all mankinde; *thou hatest nothing which thou hast made, thou respectest ouer all thy workes, and being the louer of soules, thou wouldst not the death of* [illegible], the whole world doth acknowledge [illegible] goodnesse: *and we all, now here assembled together, in the daies of peace haue tasted thy loue*, and haue tryed experience of thy manifold and sweet compassions. What then might be the cause, why thy spirit should depart from *Saul*?

Mary Magdalene, in long time shee had led a loose and lasciuious life; and yet her sinnes were washed away in teares.

Saint *Peter* denyed his blessed Lord and Master, swearing and forswearing him, whom hee had vowed before to stand to; a great and dangerous fall, yet as soone

Exod. 34.6.

By deliuerance from the powder-treason.

Luk. 7. 38.

Luk. 22. 60. 62.

battels, and becomes a noble warriour,
1. Sam. 14. 47. the foureteenth *Chapter*, and the forti seuenth *verse*. Hee builds an Altar vnto the Lord, as appeareth in the same *Chapter*: and lastly, he offers peace offerings
35. vers. and hee with the people reioyce exceedingly before the Lord, as it it is plainely
1. Sam. 11. 15. set downe in the eleuenth *Chapter*, and the last *verse*.

Behold the working of a powerfull spirit, looke what a change here is; the gifts of nature are beautified with the gifts of grace: *Saul* is now garnished with Wisedome, with Courage, with Zeale, with Patience, with Mercy, with Religion, and Obedience, with Prophesying and holy worship, and yet alas; yet it is said, *The spirit of the Lord departed from Saul.*

O secret deepe, and bottome searchlesse of Gods most righteous iudgemēts! Wonderfull are thy counsels, O Lord, and thy thoughts past finding out! *Saul*, a gouernour of thine owne choyse; a leader of thine owne people; conquerour of thine enemies; partaker of thy good Spirit; reputed a Prophet; shewing many

ny and notable works of pietie: ah Lord, thine owne *Saul* becomes a caſtaway, and is reiected of thee for euer.

Lord, Lord, moſt louing, mercifull, gracious, ſlow to anger, abounding in goodneſſe and truth, as the ſweete influence of the heauens ſpreadeth it ſelfe ouer the broad face of the earth: ſo thy compaſsion and kindeneſſe is ouer all mankinde, *thou hateſt nothing which thou haſt made, thou reioycest ouer all thy workes, and being the louer of ſoules, thou wouldſt not the death of any*, the whole world doth acknowledge thy goodneſſe: *and we all, now here aſſembled together, in the daies of proofe haue taſted thy loue*, and haue tryed experience of thy manifold and ſweet compaſsions. What then might be the cauſe, why thy ſpirit ſhould depart from *Saul*?

Exod. 34.6.

By deliuerance from the powder-treaſon.

Mary Magdalene, a long time ſhee had led a looſe and laſciuious life, and yet her ſinnes were waſhed away in teares.

Luk. 7.38.

Saint *Peter* denyed his bleſſed Lord and Maſter, ſwearing and forſwearing him, whom hee had vowed before to ſtand to; a great and dangerous fall, yet as

Luk. 22.60. 61.

soone as euer he saw what he had done, his wounded heart found a forgiuing God.

2. Sam. 12. 13. Holy *Dauid*, whom in blessings the Lord had exceedingly blessed, hee committed murther and adultery, wilfully shedding the bloud of many innocents, a cursed and crying sinne; *yet* Dauid *continues the sweet singer of Israel, and the Prophe* Nathan *told him from the Lord, his sin was put away.*

The earth did neuer beare a more dreadfull sinne, nor the heauens behold greater indignity, then for earthly men to wound the Lord of life, and to imbrue their hands in the bloud of their euerlasting redeemer; yet to some of those bloudy Iewes, euen presently after (before the speare was scarce washed which pierced his holy heart) S. *Peter* preached pardon to repentance, and as many as did repent were receiued vnto mercy.

Act. 2. 41.

Audistis quot millia crediderunt ex interfectoribus Christi. August. to. 9 in epist. *Ioh.* c. 1. tract. 2.

What was it then? how comes it to passe? what might moue such a kinde and gratious Lord, such a bearing & long forbearing God so much to forget the sweetnes of his own nature, as to withdraw his spirit from *Saul*, and cast him off for euer?

Assuredly,

Assuredly, reade, and reade it often; perule and beate the whole Scripture through, and you shall not finde (before Gods spirit departed, before the Lord forlook him vtterly) that euer he cõmitted but onely two offences of any note.

The first was, that *Saul* being willed, before he should giue battell to the Philistines, to stay seuen daies at *Gilgal*, vntill *Samuel* came to offer burnt sacrifice, and consult with the Lord, the Prophet comming not at the time appointed, betweene haste and feare, he by and by called for an offering, and *offered burnt sacrifice vnto the Lord*, himselfe. 1. Sam. 13. 8 9. 10. 12. ver. *I was bold and offered a burnt offering.*

The second was this; being sent of the Lord, to *execute iustice vpon the Amalekites, to destroy and put all to the sword*, he *spared* Agag *the King*, and *saued the fattest of the cattell aliue.* 1. Sam. 15. 9.

I; but doe these import such high degree of offence? or were these such hainous transgressions as without hope of any mercy, were so grieuously to be punished? Yes surely: For God forbid we should thinke the *Iudge of all would do vniustly: his thoughts are not as our thoughts.* Iob 34. 10. Esay 55. 8.

Man onely diſcerneth outward things, but the Diuine Eſſence, as the Eagles eye, pierceth and ſpieth, entreth in, ſearcheth and ſeeth, not onely what is done, but with what ground of intent, all the actions of men are brought about.

Nō intuetur modò quod fit, ſed quo quiſq; ſtudio ac propenſione, peragatur

Therefore (beloued and holy Chriſtians all) mark I beſeech you, and remember well theſe two offences.

1

The one was boldnes and prophanneſſe in Gods worſhip.

2

Cupidine præda ſeductus. Hiero. to. 5. lib. 8. in Eſay.

The other, the neglect of Gods Commandement in publike Iuſtice. The one was meddling beyond his Calling in matters of Gods ſeruice; the other couetouſneſſe and corruption in iuſtice, cloked vnder colour of Religion.

Thom. Aquin. ſecunda, ſecundæ, q. 148. tertia

Now the reaſon why *Saul* did ſo highly offend in theſe ſinnes, the learned Schooleman ſets downe: *Grauitas peccati dupliciter conſideratur; ſecundum materiam in qua, & ſecundum perſonam in quam peccatur.* The hainouſneſſe of any ſinne doth principally conſiſt in the matter wherein, and in the perſon againſt whom we offend.

An offence againſt any creature, is finite,

nite, against God (who is eternall) it is infinite. The holy Ghost saith plainely in the first of *Samuel*, the second Chapter, and the 25. verse; *If one man sin against another, the Iudge shall determine it; but if a man sinne directly against the Lord, who shall pleade for him?* The subiect wherein *Saul* did offend was holy, the obiect was eternall; he sinned oppositely against God in points of Religion and Iustice. 1. Sam. 2. 25

Amongst all things incident to the actions and life of man, there is none more excellent then Religion & Iustice. They are the principall causes, wherfore mankinde was first created, after blessed of God, and euer since preserued here on earth. *Plato* saith well, *The foundation of the Common-wealth is Iustice, and the foundation of Iustice is Religion.* Theie are the chiefest meanes of humane good, and the surest defence of publike State. *Remota religione & iustitia, quid sunt regna nisi magna latrocinia?* Without Religion and Iustice, Kingdomes are nothing else but violent and mightie robberies: therefore it concernes great men to be holy In Alcibi. Augustl. *de ciuit. Dei. lib. 4. cap. 4.*

and iuſt men; for they and their actions, are vnprinted Bibles, and ſpeaking lawes vnto the people.

And ſurely, concerning the firſt offence of *Saul*, in taking vpon him ſo boldly to offer ſacrifice, we are taught thereby, what it is to pollute holy things with prophane hands, and eſpecially men of example and note, to ſhuffle vp the duties of holy worſhip, and ſhew contempt of Religion.

Men of high calling and eminent place, to whom God hath giuen honour and worſhip, of all others, God will haue them to giue honour and worſhip to him againe. For great men and good men make happy and bleſſed times in euery degree and ſtate. As the ſweeteſt Riuers flow from the higheſt hils (*Tigris* and *Euphrates* from *Armenia*, and *Nilus, ex montibus Lunæ*) ſo the faireſt examples of Religion and vertue are ſpecially to proceed from perſonages of high degree.

Plin. lib. 17.

How highly God doth eſteeme, and how exceedingly ioy in the religious and deuoute affection of noble and great men,

men, it is apparant by *Dauid*, *Iosias*, and diuers others; but on the contrary, prophaneneſſe in matters of holy deuotion, diſſolute preſumption and lightneſſe in caſes of Religion whatſoeuer, in them eſpecially, they euer were, and ſhall bee paid home with grieuous puniſhments; *Videant, videant, qualem rationem habituri ſint cum Deo qui ſanctis non ſanctè vtuntur.* August. in Pſal. 103.

Let all men beware and looke well to it, for there ſhall be a ſharpe reckoning for ſuch as vſe not holy things in a religious and holy manner.

Philip of *Macedon*, who otherwiſe being an heathen, was a Prince of great renowne; yet becauſe in his confederate leagues he made light account of a ſacred oath, his baſe ſonnes were burnt vp in their beds; his ſonne *Alexander* was ſuddainely poyſoned, himſelfe cruelly murdered, and his whole poſterity finally raced.

Examples of the Heathen heerein were infinite: I come to the Scripture.

Ieroboam to fit his owne turne, in reaching

1.Kin.12.31 reaching policie, made *Priests of the basest of the people, and so dishonoured God and that holy calling*: by and by his hand

1.Kin.13.4. was stroken with a leprosie, and the very

2.Chron.13 20. words of the Scripture are: *God plagued him and he died; and not one of his posteritie was left to make water against the wall.*

King *Vaziah* as long as he sought the Lord in feare and reuerence, the Scripture saith, *God did helpe him merueilously, made him prosper, and his fame was spread farre and neere*; but as soone as hee prophaned the Altar, vsurped the Priesthood, and shewed neglect of Religon, the holy Ghost saith, *Hee was branded in the forehead for a foule leper, before all the Congregation hee was thrust out of the Sanctuarie, and so continued a loathsome lazar, separated* (as it were in an Hospitall) *to his dying day.*

2.Chron.26 5. and 15.

20.ver.

21.ver.

2.Kin.2.24. The silly boyes, who did but scoffe and deride *Elisha* the man of God, were torne in peeces of Beares.

2.Sam.6.6. 7. When the Arke of God was remouing in solemne triumph, King *Dauid* and all the Nobles of Israel before it, *Vzzah* in a good intention did but touch the Arke

S. Hieron. *Brachium & humerum exarsisse.*

and

and ſtay it vp, preſently the Lord was wroth (and as though hee had laien in waite to take him) *ſtrooke him inſtantly, as with a thunderbolt in the ſame place.*

Auguſt. de mirab. ſacr. Scrip. *Subito ſuffocatum aut Abj fulmine percuſſũ* 2.Sam.6.16. ver.23.

Michol diſdaining onely at *Dauid*, becauſe he was humble and reuerend in the worſhip of God, ſhe bare away the bitter curſe of barrenneſſe.

Elie an aged man, and a Fatherly Prophet, becauſe hee did winke at his owne ſonnes, and ſuffered them to bee prophane in their holy Calling, all on a ſuddaine both his ſonnes were ſlaine, his daughter with ſorrow died in trauell, and hee himſelfe had his necke broken. 1.Sam.4.18 20.ver. 21.ver.

I haue alledged theſe plaine examples, to this end, that we might fully be reſolued, that neither the deepe policie of Princes, nor the maieſtie & præpoſterous zeale of Kings, the innocencie of children, the ignorance of the Gentiles, the frailtie of women, the good intention of men, the gray haires of age; none of theſe are reſpected in a caſe of Religion: if they once giue ſhewe of prophanenesſe in matters of holy worſhip in what kinde ſoeuer,

soeuer, all sorts, all degrees, haue beene sharpely punished and surely stung home with smarting woe.

O there is no sight more acceptable and pleasing both to God and man, then to behold the Priests weeping at the Altar: Iudges graue and vpright in the seate of Iustice: Nobles reuerend and deuout in the worship of God, and holy places of Religion.

Contrariwise, dissolutenesse, corruption, hypocrisie, and double dealing in points of Religion, and things consecrated to God, they do sauour of a base and earthly minde, and secretly bewray a false and wicked heart, distrustfull in God, and alienated from his loue. Reuerence doth arise from feare and loue: and where there is no reuerence, there can be neither loue nor feare.

The Heathen wise man *Aristotle* sets it downe for an vndoubted principle: Ὁ δὲ τρία ἱερὰ ἡμιωβόλια κλέψας, κἂν, ὁτιοῦν ἀδικήσειεν: He that will deale corruptly but the value of three farthings in sacred matters, that man will not stick to do any wrong or iniury whatsoeuer.

Arist. Rhe. li. 1. cap. 14.

Herein

Herein was *Saul* twise taken tardie.

First, with a distrustfull heart he rashly offered sacrifice with prophane hands; and after in foule corruption spared the fattest cattle, vnder colour of Religion.

But, alas, he was much deceiued: for howsoeuer he thought he might haue secretly gone cleare away; howsoeuer he might conceiue he had done wisely; yet the spirit of God doth befoole him; *Samuel* tels him plainely from the Lord: *Stultè fecisti, Thou hast done foolishly.* God who is iealous of his owne honour and our loue, hee must neither be dallyed nor doubled with. 1. Sam. 13. 13.

There is no question, and it is plaine by many places of Scripture, at one time or other, one way or other, God by his secret and silent prouidence doth so work and fetch matters about, that euery man is tried: but as the Wise-man saith; *To the mighty abideth the sorer triall*; if they stand fast in a brunt, if they cleaue to God in a straight, then are they crowned for euer. *Talis est quisque qualis est in turbine*, saith Saint *Hierome*, so is euery one accepted of God, as hee is found Iob. 7. 18. Wis. 6. 8. S. Hieron.

sure

sure in the triall. *Saul* was now a Probationer, he stood vpon his triall, and had hee beene faithfull in his tryall, as *Samuel* told him: *Hadst thou now stood fast, thou hadst beene established for euer.* But being aduanced by God, receiuing many fauours, and tryall made of his faith and constancie, hee was found light in the the balance; not making that reuerend account of God and his Religion, which he should haue done. *Diuinæ familiaritatis gratiam eum offendisse*, saith S. *Gregorie*: *Saul* was reproued for abusing Gods most diuine and graciously vouchsafed familiaritie.

1. Sam. 13. 13.

Greg. Mag. to. 2. lib. 5. in exposi. 1. Reg. 13.

It is not for mortall men to halt with the Lord, to make bold with him at their owne pleasure, or to neglect and prophane any thing which belongs to his honour & seruice. Men of eminent place and worth, of what calling and degree soeuer, to bestow and grant the Aduousons & Donations of Church-liuings, & other spirituall Promotions, to a waiting Minion, to a seruile Flatterer, or any other kindred, or temporall men about them, who afterward shall make sale of them

A cursed sin and yet daily practised.

them as of a Iade in Smith-field, placing some poore and silly Reader, and gathering the fruites vnto themselues: what doth such a man, or such a Patron, but openly proclaime to the world, that hee makes no more account of the good and religious life of his neighbors & Tenants, no more reckoning of the saluation of their soules, and the worship of his God, then he doth of a cast sute of apparell.

Hereupon the Lord, searcher of all hearts, finding himselfe despised, doth presently distaste such a man. And as he hath cast off, & set at nought the honour of his Maker, and the loue and carefull trust which in that case he ought to haue borne vnto his God, so doth the Lord cast him off, & by his secret & silent prouidence, matters at length are so wrought and fetcht about, that one calamitie or other continually followes. Either he is punished in want of blessed Issue, or vexed with wicked, wastfull, and rebellious children; otherwhiles the wife that lyeth in his bosome is false, or his friend (who should be vnto him as his own soule) becomes vnfaithful: Sometimes his estate is

wasted

wasted no man knowes how; he falls into strange and secret diseases; he is drawn or enforced to endlesse suites in Law; he is disquieted and troubled in minde; he fals into some iust disgrace with his Soueraigne, or liues with contempt and reproach in his owne Countrey; a thousand wayes doth the Lord bring secret and vnknowne punishments about, till that bale contempt of his name and honour, be soundly paid home againe.

2. King. 23. 25. In the second of the *Kings*, the 23. *Chapter*, *Iosiah*, he did vprightly in the sight of the Lord, and there was none like vnto him: yet because he grew presumptuous and ouer-bold of the Lords fauour, neglecting but once to consult with the Oracle of the Lord, he was presently slaine at Megiddo by the King of Egypt. Verse 29.

The gracious fauour and cheerefull respect of a Royall and Worthy Prince, to a vertuous and heroicall minde, it neuer breeds neglect: but where Loue hath bin kinde, & Trust comes at length to make a tryall, then a proud and presuming stomacke,

ſtomack, a falſe and ſtarting heart vtterly ouer-throweth all. It is an vndoubted ſigne of a Noble and high ſpirit, to bee of a thankefull hart and repoſed conſtancie both to God and man.

Marke (I beſeech you) the beginning and end of *Dauid*, his proſperous raigne, his triumphant victories, his noble offſpring, his eternall memorie, & his ſeede bleſſed for euer. Notwithſtanding, *Dauid* offended diuerſly, hee committed ſundry ſins of frailtie as other men: but touching matters of Religion, with great humilitie and feare, hee euer conſulted with the Oracle of God, hee conferred ſtill with *Nathan*, *Samuel*, and *Iehoida*; ſo that in the whole courſe of his life, in what place or danger, vpon what occaſion ſoeuer, ſtill hee had a chary and tender care of Gods glory, an high and reſolute confidence in his mercy, an holy and reuerend eſtimation of all duties towards God and his holy worſhip.

And as *Dauid* did proſper, becauſe hee ſtood faſt in God, becauſe after hee was anointed, hee did forbeare, and ſtay the Lords appointment; ſo I doe boldly

ſpeake it, without feare of any imputation whatſoeuer, I ſpeake it with ioy of heart, to the eternall prayſe of God, and to the endleſs cõfort of vs all. The Lord, the Lord himſelf hath bleſſed our Soueraigne, & no doubt will bleſs him & his ſeede for euer; becauſe from his firſt entrance to his firſt crowne, hee hath euer reſted & ſetled himſelfe vpon God: albeit thẽ truth of his title, & right of his claime was long before knowne to all States in Chriſtendome, yet ſtill he did forbeare, & repoſing himſelfe vpon God, did patiently abide the Lords leaſure.

In diſtruſt of Gods loue and faithfulneſs towards him had he combined with France, or conſulted with Denmarke, to enioy a Kingdom; had he recoyled from God, as *Saul* did ſtarting aſide, and with a double heart had ſubſcribed *Iacobus Rex Filius*. In caſe of tryall had he thus plaid vnder-hand, and but queſtioned Gods loue, then it is to be feared, long ere this the Lord had dealt with him as hee did with *Saul*, hee had ſodainely beene diſpatched in the chambers of death, hee had broken his Scepter and blowne vp his

Wherewith he was wõgfully charged by the Pope.

his Throne, and cruſht his Crowne, and laid all our ioy and his proſperitie in the duſt. But it was a right noble and true Chriſtian reſolution, to lay aſide all ſuſpicion of Subiects being diuerſly diſtracted, to ſet apart all feare in banding of forraine Princes, being many profeſſed Romaniſts, to leane neyther to the one ſide nor the other; fearing neither Papiſts direfull threatnings, nor yeelding to Puritanes braine-ſicke importunities, hazarding both life and kingdomes for Gods cauſe, and all to aduance the truth of Religion, the peace of his Country, and vnitie of the Church.

This, this is the cauſe amidſt ſo many thouſand dangers, why the Lord hath made his Scepter to bud, and his Crowne to flouriſh, why hee hath ſafely lapt him in the boſome of his loue, ſealing vp for him ioyes eternall in heauen, Gods honour and worſhip being deare to him on earth.

The LORD of mercy, behold him ſtill in mercy, and for the good of his Church proſper his good endeauours, eſtabliſh his deſires, that as

hitherto hee hath done, ſo ſtill hee may keepe this good purpoſe in his harr, and in the thoughtes of his hart for euer.

Pœna damni. The ſubſtraction of Grace and loſſe of Gods ſpirit to direct him.

The Spirit of the Lord departed.

IN theſe few words, is ſet before vs, the puniſhment of *Sauls* ſin, *Pœna damni*, the loſſe of Gods Spirit, and of his gratious protection ouer him.

The leproſie of *Vzziah*, the ouerthrow of *Ieroboam*, and his proſperitie, the ſodaine and ſtrange death of *Vzzah* & *Eli*, all theſe were puniſhments both great and grieuous; but there is no Deſertion more fearefull to bee heard of, no Cataſtrophe more mournefull to be

bee read, then this of *Saul* by the departing of Gods ſpirit.

It is an vndoubted truth, carried round away in the full ſtreame of the antient fathers expoſition and iudgement, *Saul* had not onely outward giftes of courage and fortitude fit for his calling (as the Geneua note is) but hee was partaker of a great portion of Gods ſpirit, and by diuine inſpiration, in ſome good meaſure, endued with the ſame. *Rectum eſt index ſui et obliqui:* an euill ſpirit came in place of a good; and as ſaint *Auguſtine* ſaith: *nullo pacto poteſt idem videri & receſſiſſe & apprehendiſſe*, the vexing of the one is a manifeſt argument of comfort and ioy proceeding from the other.

This alſo is the expoſition of Saint *Chryſoſtome*, *Gregory Nazianzen* in his fourth Oration, Saint *Hierome*, *Tertullian*, *Bernard*, *Gregorie* the great; and againe, Saint *Auguſtine* in his ſecond booke *ad Simplicianum* ſaith directly: *Et hoc puto non habere aliquid quæſtionis, Spiritus enim vbi vult, ſpirat*; That *Saul* was in ſome meaſure endu'd with Gods ſpirit it is out of all queſtion, for the ſpirit bloweth and

Tremel. 1. Sam. 10. & 6

Auguſt. ad Simplici. 2.

Chryſoſt. 10 3. hom. 4. in 2. *Act. Apoſt.* Greg Naz ã Orat. 4

B. rn. *de aduent. Dom.* hom. 1. 6.

Pet. Mart. in 1 Sam. c. 16. Musc. in Ps. 51. & 113. Flac. Illyr. in verb. Spiritus. fol. 1160

inspireth where it listeth. We are no longer his, then he is ours, his loue of mercy and protection is no farther tyed vnto vs, then wee are intirely knit vnto him.

Therefore let all flesh be abashed, and trembling fall downe at the footestoole of the Lord, who worketh great things and vnsearchable, and wonders aboue measure. *The spirit of the Lord departed from Saul, &c.*

Vaine and proud spirits, whom *Nazianzen* calleth new Pharises, they may presumptuously boast of the spirit, *The spirit of the Lord, the spirit of the Lord:* who are once partakers of his Spirit, can neuer fall away. But not rightly vnderstood, this is a dangerous doctrine, & a branch of the Pelagian heresie, which fostereth in the minde secret & Pharisaicall pride, causeth boldnes & foule presumption in sinning, breedeth a false and dead securitie in the heart, & cõsequently causeth the meanes of saluation to bee neglected, wch is inward & true repentance.

Rom. 12. 6.

We are therefore to vnderstand that here is, διάφορα χαρισμάτων καὶ ἀναλογία πίστεως: a seuerall measure of grace, and there are degrees of faith. First,

First, there is *acquisita fides*, before *infusa*, as *implicita* before *explicita*, *informis* before *formata*, when in younger yeares especially, wee beleeue as wee are taught by the Church, vntil this faith increasing by grace, we come to say wᵗʰ the Samaritanes, *Iohn* 4. *Non iam propter loquelam tuam, &c. Now we beleeue not because of thy saying, for we haue heard him our selues, & know indeede that this is the Christ the Sauiour of the world.* The authoritie of the Church prepareth vnto Faith, & is an introduction thereunto, but is not the ground and reason of our beleeuing.

Next, there is *viua ac formata Fides*, Faith which comes by reading & hearing the word preached, through the working of Christs Spirit, and by this Faith wee come not onely to know the Law of god & strength therof, the greatnes of our sins & punishmēt belonging therto, but more especially the loue of God, & his mercy in Christ Iesus, and so laying hold vpon his comfortable promises, we goe on & striue to attaine to good works and holy life.

Lastly, ther is δοκιμωτάτη, a try'd & experienced Faith, frō whence proceeds a re- James 3. 3.

and inuincible perſwaſion. The body is mortified, the minde humbled, and laſtly, the affection ſo nearely knit and affianced vnto God, that as it is in the fift to the *Romanes*, and the third verſe; we doe ioy and glory in our Chriſtian ſorrowes; in ſecret ſorrowes of repentance, in open ſorrowes of affliction, and euen of Martyrdome, for our ioy and loue Chriſt Ieſus ſake. This holy ioy in affliction (as the Apoſtle ſaith) *brings forth patience*, patience leadeth on to experience, at length, tryed & long experience, mounted vpon the ſtrength of hope & loue, ſoareth aloft in the higheſt pitch of faith, and ſeazeth ſo faſt vpon the vnſpeakable ioyes of heauen, *that* (as Saint *Paul* ſaith) *height nor depth*, edge nor point, *can ſeparate that ſoule form the loue of his God in Chriſt*.

Rom. 5. 3.

Rom 5. 4

Thus the firſt degree of Faith proceedeth from Humilitie; the ſecond ariſeth from knowledge; the third groweth from them both, and is confirmed by experience, and this is that Faith which neuer finally fals away. This doth good Saint *Auguſtine* teach carefully: *Inchoata eſt Charitas, non es ſecurus; proficit Charitas,*

Auguſt in 1. epiſt. Iohan. cap 2.

Charitas, nondum ſecurus es ; corroborata eſt Charitas, ſecurus eſto. Hath holy Loue poſſeſſed thy ſoule, and ſpiritually begunne? thereby thou art not ſecure; doeſt thou profit through this Loue in ioy and in good workes? for all this thou art not yet ſecure ; is this ſpirituall Loue ſtrengthened and confirmed by tryed experience? then bee of good comfort, thou art ſecure, thy ſaluation is ſealed vp for euer.

Feare without Hope is Deſperation: on the other ſide, Hope without Feare is plaine Preſumption. Therefore let not him that girdeth his harneſſe vnto him, boaſt as hee may that layes it off. Wee are yet skirmiſhing in battell, there is no truce to be made with Sinne and Sathan that rebell : the Fleſh will neuer bee wholly ſubdued, we muſt euer feare and ſtand vpon our guard, vntil we vnbuckle, vntill all our Spirituall armour bee laid aſide, vntill the weapons of our members bee ſlaine and wrapped in the duſt.

Who was euer a more noble and ſpirituall warriour then *Dauid*? he was euer armed, hee went alwayes prouided with ſword

ſword & ſhield; with the ſhield of faith, & the ſword of the ſpirit, and well furniſhed beſides wᵗʰ al kinde of good workes both of mercy and compaſsion: his Prayers & heauenly Sonnets, his faith and repoſed confidence in God, is and ſhal be memorable to the worlds end. Yet behold, holy *Dauid* grieuouſly fell away.

Therefore let him that ſtandeth take heed that he fall not. Thy brother ſins & thou reioyceſt, thine enemy fals, & thou tryumpheſt in his infirmitie: beware, beware, little doſt thou know how ſoone the Lord may with-draw his hand for thy ſin, and leaue thee to thy ſelfe. My Text ſaith; *Gods ſpirit departed from* Saul.

Gal. 5. 22. *The fruit of the ſpirit is Loue, Ioy, Peace, Long ſuffering, Gentleneſſe, Goodnes, Faith, Meekeneſs, Temperancie* So that the power of this Spirit once departed and gone, all theſe ſpirituall gifts doe take their flight, and ſoare away. As when the King remoueth, no man hath ioy to ſtay, the Nobles part, & all the whole traine within a while doth follow after: ſo when the ſacred power of that heauenly Spirit is departed, all the ſpirituall graces of the Soule

Soule, all the excellent vertues of the minde, they neuer leaue mourning till they be gone.

There is a Priuatiue death of the Soule. *Quamuis anima sit immortalis, habet tamen in se suam mortem cùm deserat eam Deus.* Though the soule of man be immortall, yet hath it a Priuatiue death, when God by his Spirit doth forsake it. For in the eighth to the *Romans*, S. *Paul* saith; *it is the Spirit which quickneth & giueth both life and being vnto the Soule.* August. Rom.8.6.

As in the vitall braine of the head first there is (*Dura Mater*) a thicke & hard pannicle, strongly to keepe it from outward harme; then there is (*Pia Mater*) a soft & smooth Film, wch wraps it tenderly, & softly laps it in: In like sort, the Lawe & the strength thereof it is vnto man *Dura Mater*, wth feare & terror it keepes vs frõ offending: but the Spirit of God it is *Pia Mater* vnto the soule, it tenders & keepes it in, with a quicke & feeling remorse it preserues it safe & giues it inwardly most chearefull & vitall being. Consider then what secret sorow, what mournful & perplexed thoughts must needes possesse the heart

Me- {*crassa.* *ninx* {*tenuis.*

heart of *Saul*, when the Spirit of God was departed, when hee had loſt the life of his ſoule, and the very ſoule of his ſoule for euer. *Saul* in the gifts of nature, firſt hee was innocent and harmeleſſe; after, through the gifts of the Spirit, hee became religious: but now behold what it is for a man to ſinne without repentance, to bee ſtripped of all ſpirituall graces, and ſo comfortleſſe to bee left meerely vnto himſelfe. *Quando Spiritus ſanctus recedit, propter peccati mortalis commiſſionem, Spiritus malignus agitat à culpa in culpam*: When Gods Spirit departs by reaſon of any mortall and hainous ſinne, Satan driues headlong from one ſinne vnto another.

Lyra.

The ſpirit of grace is now departed, and all is turned topſy turuy.

1 Sam. 14. 34. Before, hee was carefull the people ſhould not offend, now hee giues them an example to ſinne: before hee draue Sorcerers out of the Land, now in his owne perſon he conſulted with a Witch at *Endor*: before hee was mercifull to forgiue, now his hatred is extreame, and his malice endleſſe: before hee reuerenced

1 Sam. 28. 3. verſe 8

1 Sam. 11. 13

ced *Samuel* and all the Prophets, now vpon the whiſpering tale of *Doeg* hee killeth 89. of the Prieſts at once: before, as occaſion ſerued, hee aduentured his life for the people, now hee razeth a whole citie cauſeleſſe, and putteth man, woman and child vnto the ſword: before he offered peace-offerings and reioyced before God, now his mind is all ſet vpon murder, and ſauours of nothing but bitterneſs & diſcontentment. This is the eſtate of a man whom God forſakes; alas, whither ſhould *Saul* betake him? The good Prophet *Samuel* mourneth and weepeth, prayeth and crieth, night and day vnto the Lord for him, but all will not helpe. The ſtrength of Iſrael is not as man, that hee ſhould repent. The ſpirit of the Lord is departed from *Saul*, & what may bee ſayd, but Gods will bee done. If Gods will bee not done by vs, Gods will will bee done vpon vs. Onely for our ſelues, let his example bee our inſtruction, as Saint *Auguſtine* ſaith: *Timore caſto timeat homo ſeparationem à Deo*: with a chaſte and holy feare, let euery man feare the ſeparation from his God.

1 Sam. 22. 18

1 Sam. 22. 19

1 Sam. 11. *vlt.*

1 Sam. 15. *vlt.*

1 Sam. 15. 29

Auguſt to. 9 tract. 9. in Epiſt. Iohan. Heb. 6. 4.

For

For alas, fraile & falſe is the heart of man, truſt it not, his owne boſome wil tel him, *It is wicked and deceitful aboue al things.* Satan is cunning, man ſoone deceiued; ſundry good deſires by & by quailed; many purpoſes, weake performance; mighty temptations, feeble reſiſtance, and Gods finger withdrawne but a moment, in our ſelues wee are left, we are loſt for euer.

Ier. 17. 9.

Therefore in theſe dayes of our proſperitie, let vs now beware, and be ſure to walke vprightly before our God in a lowlie and reuerend feare.

In the foureteenth Pſalme and the ſeuenth verſe; *Deſtruction and miſchiefe are in their wayes: for why? there is no feare of God before their eies.* Preſuming vpon gods mercie, thinking they may repent at any time, conceiuing only of a naked & dead faith, and hoping of long life, indeed they make a very mockerie of Gods ſeruice & all religion. *Veritate comperi*, ſaith *Bernard*, *Of a truth, and by mine owne experience, I haue found that for the ſafe keeping of holy vertues, there is nothing more profitable then feare Verebar omnia* ſaith holy *Iob*; *I ſuſpected and feared all my waies.*

Pſal. 14. v. 7

Bernard.

Iob 13. 15. Pro. 28. 14 *Bleſſed is hee who feareth alwayes.*

I

I haue refrained my foot from euery euill way, for I was afrayd of thy iudgements.

As in the ſhip the Diſciples did, ſo wee muſt call vpon Chriſt, euer and anone keepe him waking with an holy feare of danger, and an humble conſideration of our owne weakeneſſe. Marke 4.38.

The price of all Chriſts labours is *perſeuerance. Quid prodeſt eſſe virum bonum, niſi aut prudentem, niſi perſeueraueris; bonus erat* Saul, *docet Scriptura quòd non erat vir melior in populo. O cecidit, cecidit, & reprobus factus eſt.* What auaileth it to be a good man & an holy, except thou perſeuer? *Saul* was once a good man, ther was none better among al the people of god: Wo, wo; alas he fell away, and became a reprobate. Bernard.

Whoſoeuer then tendreth his ſaluatiõ & looketh for comfort thereof in the life to come, it ſtands him vpon (as the Apoſtle counſelleth) ἀναζωπυρεῖν to ſtirre vp in himſelfe, and daily to kindle the heat and liuely vigour of this ſpirit. 2 Tim. 1.6.

When *Dauid* had deepely ſinned, and felt himſelfe begin to ſinke, hauing nothing to catch hold on, nothing to ſaue life, as it were with one breath, ſtill,

Psal. 51. 11. 12. 13.

still, still, hee did *ingeminare spiritum: O renew in me a right spirit; establish me with thy free spirit; take not away thy holy spirit:* his soule sinking, and euen gasping for life, could neuer bee satisfied in calling and crying for the comfort and secret working of Gods Spirit. *Memor exempli* Saulis *quem Deus ope gratia & Spiritu suo spoliauerat, anxius erat ne Spiritū suum auferat. Dauid,* saith learned *Musculus* wel remembring *Saul*, whom God before had depriued of his grace & holy Spirit, doth earnestly pray, and feruently cry; *O take not away thy holy Spirit.*

Musc. in Psal. 51.

The power of this spirit wee plainely see: For a time it ruled in *Saul*, hee was subiect vnto it, propheſied by it, went in and out, & prospered in all his wayes. But wo worth the time, this happy estate was soone lost.

Saul was not ὑποστάτικος, hee did not relie on God, in distrustfull haste he fell away; his heart sinned, God is offended, no repentance shewed, and so a blessed estate in short time from weale to woe is altered. Now looke vpon *Saul*, and all is changed. Gods Spirit is departed, Satan ruleth

ruleth, and he vnto the death is lamentably vexed. *O quantum timoris, curæ & humiliatis injiciat cecidisse Angelos in cælo, Adamum in Paradiso, & Saulum indutum Spiritu Sancto?* What feare & trembling, what care & humblenes, ought it to ſtrike into euery one of vs, when we plainly ſee the Angels in heauen, *Adam* in Paradiſe, and *Saul* endued with Gods ſpirit, ſuddenly to haue fallen away? Bernard.

Ταπεινώθητε, ſaith bleſſed *Peter*, let vs humble our ſelues, vnder the hand of god, let our ſoules cleaue vnto the duſt, and euery man worke out his ſaluation with feare, and walke vprightly before God with a lowly and reuerend heart. 1 Pet. 5. 6.

Wee are taught here what man is in himſelfe, and what integritie the Lord requires; wee ſee how ſoone the Lord taketh a check at the leaſt prophanenes, and without repentance is neuer reconciled againe; GOD doth now repent him of all the fauours that euer hee beſtowed vpon *Saul*.

Deare God & Sauiour ſweet, giue vnto euery one of vs, ſome acceptable meaſure of thy gracious ſpirit; when we haue re-

it, let it neuer bee quenched in vs, nor depart from vs, but eſtabliſh our thoghts with reuerence in thy worſhip, and vprightneſſe of dealing in all our callings, that ſo wee may continue both to feare thee much, and yet euer to loue thee dearely, O Lord our ſtrength and bleſſed Redeemer.

And an euill Spirit ſent of the Lord vexed him.

BEfore I enter into the expoſition of theſe words, here is offered vnto vs two very deepe and notable queſtions to be diſcuſſed.

Firſt, how Spirits came to be euill.

Secondly, being euill, how they are ſaid to bee ſent of God.

It is a ground in Diuinitie, *Immutabiliter bonum eſſe Dei proprium eſt*; to bee immutably good is onely proper vnto God. At the beginning, the Diuell and euill

euill Spirits were created by God, Angels of light, yet ſo that they had poſsibilitie to ſtand or fal: power of cõtinuance, that they had from God; poſsibilitie of falling, they had from themſelues. But in the fourteenth of *Eſay* and the fourteenth verſe, when they did ſhake off their allegeance to God, rebelled againſt him, and aſpired to bee abſolute natures in themſelues, and in the ſame eſtate with God himſelfe, then preſently for their wilfull ſin, they were iuſtly caſt downe to hell, & ſo remaine euill. I doe thus briefly paſſe by this point, becauſe it is already plainly opened before in the GOVLDEN CHAINE of mans Saluation.

For the ſecond point; whereas it is ſaid (*An euil Spirit was ſent of the Lord*) we are to vnderſtand that Sathan doth afflict two manner of wayes: either by ſtirring to ſinne, or by puniſhing ſinne: *Mittitur & permittitur*, to ſtirre to ſinne he is ſuffered, to puniſh ſinne hee is ſent. The ſuggeſtion of ſinne, is of himſelfe and of his owne nature; the puniſhment of ſin proceedeth from God, and ſo Sathan is the Inſtrument of his wrath. In a word,

Domini Spiritus propter ministeriũ, malus propter vitium additur: In regard of his malice and sinne hee is said to bee euill; in respect of punishment wᵗʰ he doth inflict, he is said to be sent of the Lord. *Siue creationem, siue ministeriũ spectes, Diabolus Spiritus Dei est*: Whether we looke vnto his creation, or whether wee respect his seruice, the diuell or an euill spirit may truely be said to be a spirit of God. For the Diuell himselfe and all his actions, as hee is a substance and they actions, proceeding from his naturall powers, may rightly bee said to bee good, because they haue their being and first beginning from the LORD, howsoeuer by his malice he applyes them vnto wickednes.

August. I conclude then with the iudgement of Saint *Augustine*: *Ideo dictum arbitror Spiritum Domini, quòd occulto Domini iudicio* Saulem *vexabat*: The euill Spirit wherewith *Saul* was vexed, is therefore taken to be a Spirit sent of the Lord, because it afflicted *Saul* by the iust iudgement of the Lord.

The heart of man is a tenement neuer void:

void: *Vno hoſpite recedente, alius ſtatim ſubintrat*: One gueſt being gone, another ſtraight comes in: Gods Spirit departed, another takes vp the roume. When the vncleane Spirit was gone forth, the pure and cleane did preſently returne: & when hee againe departed, ſeauen other were inſtantly ready to take poſſeſsion. Greg. Ventus de harmonia mundi. Cant. 3. cap. 8.

Touching this ſecond puniſhment of *Saul*; Surely the very talking of Spirits is fearefull to the nature of man, but the apparitiō doth cauſe aſtoniſhmēt. In the laſt Chap. of S. *Luke* the 37. verſe, The Diſciples were abaſhed and afraid, becauſe they ſuppoſed they had ſeene a Spirit. The hearing of the eare and ſight of the eye is nothing to the vexing of the heart. Luke 24. 37

In the fift of Saint *Marke*, and the fifteenth verſe, and in the fift of the *Acts* and the ſixteenth verſe; to bee poſſeſſed, to bee tormented, is there tranſlated to bee vexed. Saint *Hierome* in this place doth interpret it, *exagitabat*: *Tremellius*, *perturbabat*: the new Tranſlation, *terruit*: the Septuagints, *ſuffocabat*: yet not one of theſe,

Shaken, Troubled, Terrified, Strangled, is ſo grieuous a word as vexed.

Aul.Gel.li. 2.chap.6. *Cornutus Annius*, a learned Grammarian, commenting vpon the ſixt *Eglog* of *Virgil*, takes vpon him to reprehend the worthy Poet, for vſing the word, *vexaſſe*.

Candida ſuccinctas latrantibus inguina monſtri

Dulychias vexaſſe rates.

This word (*vexaſſe*) ſaith *Annius*, is too light and milde to expreſſe the crueltie & raging of a monſter. Howſoeuer it pleaſed the Grāmarian to deſcant vpon ſo excellent a Poet; aſſuredly *vexare*, to vexe, is a grieuous word, and very ſignificantly vſed both there & here in my Text. *Vexare* is as much as to ſay, *Vehi aliena vi*; to be haled and hurryed by a ſtrange & violent force. As *quaſſare* is more then *quatere*, *iactare* more then *iacere*, and *taxare* more thē *tangere*; ſo *vexare* is more then *vehere*, it is to bee diſtracted hither and thither, hauing no power of it ſelfe.

Antiquitie which ſpeaketh properly and ſignificantly, is not lightly to bee condemned: whereas the Scripture ſaith here, *An euill Spirit vexed him*, there is

is no word doth beter expreſſe the height of an endleſſe wo and ſtinging torment.

Marcus Cato in his Oration *de Achais* hath theſe words: *Cum Hannibal terram Italicam laceraret atque vexaret.* *Tully* in his fourth Oration againſt *Verres*, ſaith in this manner: *Italia ſic ſpoliata atque direpta eſt, vt non ab hoſte aliquo ſed a barbaris prædonibus vexata videatur.* *Cato* and *Tully* both, they then affirmed *Italie* to be vexed, when there was no calamitie ſo grievous, no crueltie ſo barbarous, but it was inflicted vpon *Italie*. So then to bee vexed, vexed of a ſpirit, vexed of an euill ſpirit, & vexed of an euill ſpirit ſent of the LORD: *Quis talia fando?* What tongue is able to expreſſe that woe, and what heart is able to ſuſtaine that ſorrow?

God is now becom an open & profeſt enemie vnto *Saul*, and who dare ſtand to vmpire the matter with God? or to enter the liſts and combate with his wrath? O happy & ten times happy he, who with a charie and louing feare ſtriues to ſtand faſt in God, and is entirely knit vnto his Redeemer!

Auguſt. de mirab. ſacræ Scripturæ, *Vbicunq; cũ additamẽto dicitur ſpiritus Dei malus vt in libro Samuelis, intelligitur Diabolus.*

For dreadfull is the eſtate of him, who is forſaken of God, and wholly giuen vp vnto the vexation of the Diuel. *Saul* forſaken of a deere God, is now vexed of Satan & is plunged in a thouſand deſpayres.

So long as *Saul* was led by the power & grace of gods ſpirit, ſo long hee poſſeſt his ſoule in patience, liued with comfort, and went chearefully on. But now all is come to another paſſe. It is a principle in Phyſick, the vnequall beating of the pulſes doth argue the diſtemperature of the bodie: ſo diſquiet and vnpeaceable carriage in a mans life, raging pangs and turbulent fits, they doe argue a minde that is not ſanctified, and ſecretly bewray the thought to be deepely wounded. Satan hauing diſquieted his cõſcience within, dazeled his eyes with falſe and fearefull obiects without. *Pereuntibus mille figuræ. Saul* feareth all things and is diſcontented at euery thing; hee ſuſpecteth his owne wayes, hee diſtruſteth his owne children, he breaketh his oath, hee regardeth not his promiſe, hee ſtaineth his honour, he accuſeth his deereſt friends, hee refuſeth his meate, hee wallowes on the

1 Sam. 22. 8
1 Sam. 19. 6 and 18. 19

1 Sam. 28. 20

the ground, hee cannot reſt on his bed, hee runs vp and downe the mountaines boiling in malice, and his thoughts purſued with ſuch terrour, that his conſcience is like a bloody field, where all hope and comfort lieth ſlaine.

Saul is vexed. Vexed in his ſoueraignitie, becauſe another was anoynted: vexed in his children, becauſe *Ionathan* and *Michol* had conuayed away his enemie: vexed in his ſeruants, for hee ſayd they had conſpired againſt him: vexed in the Prophet *Samuel*, for he tore his garment becauſe he would not honour him: vexed in the Prieſthood, becauſe they helped *Dauid* with a little ſhewbred: vexed in the dead, for hee would faine raiſe *Samuel* from the graue: vexed in his affections, for Muſicke was gotten to appeaſe them: vexed in his enimies, becauſe God did not anſwere him eyther by *Vrim* or Prophets: vexed in his conſcience, for hee confeſſed with teares that hee ſought his death who neuer thought him harme: vexed in his thoughts, & in all the powers of his ſoule, for whatſoeuer hee did, or whereſoeuer he became, ſtill,

1 Sam. 19. 13

1 Sam. 19. 12

1 Sam. 22. 8

1 Sam. 15. 27

1 Sam. 21. 6.

1 Sam. 28. 11

1 Sam. 16. 23

1 Sam. 28. 6

1 Sam. 24. 17. 18

1 Sam. 28. 15 Iob 6. 4.

ſtill, ſtill hee complained that the Lord was departed from him: as *Iob* ſayth, *The terrours of God did fight againſt him.*

In the hundreth & ſeuenth Pſalm, and the 23. verſe, the Prophet ſaith, *They that goe to the Sea in ſhips, and occupie their buſineſſe in deepe waters, thoſe ſee the workes of the Lord, & his wonders in the deep.* Surely, God is wonderfull in the billowes and ſurges of the Sea, wonderfull in the ſtormes and tempeſts of the winde, but aboue all moſt wonderfully wonderfull in the fierce tempeſts of his wrath, and in the bottomleſſe deepe of his great and feareful iudgements. Behold & conſider *Saul*: before, he had the damſels, whō he had clothed in ſcarlet, to ſing before him, that he had killed his thouſands; *Saul* before had al Iſrael to follow him at a beck, and proſpered in all that he vndertooke; *Saul* before was honored of *Samuel* and all the Prophets; *Saul* before had his ſubiects to bring him preſents, and all the people ſhouted, *God ſaue the King.* But now the iudgements of God come vpon him like thunderclaps, deſtruction vpon deſtruction, vengeance purſues and fol-

1 Sam. 10. 24

followes hotly after him, till both he and all his, are vtterly ſwept away. The expreſs words of the Scripture do manifeſt, in the firſt of the *Chronicles* the 10. Chap. and the ſixt verſe, that he and all his houſe died together. Louely *Ionathan*, his valiant ſon & heir, was ſlaine; *Mephiboſheth*, his Grandchild was ſtricken lame, and *Iſhboſheth* his ſonne murdred in his bed. *Michol* his daughter was for euer barren. *Aminadab* and *Melchi* two other of hiſons were killed of the Philiſtines, and their heads ſent round about the country. Seuen of his kinſmen were hanged vp in chaines. *Abner* his Generall was ſodainly ſtabd. The Eſquire that attended on his bodie imbrued his hands in his owne bloud. *Saul* himſelf was firſt ſorely wounded, & then in deſpaire ran himſelfe vpon the point of his owne ſword. His bodie (in reproach) was ſtripped naked; his armour for a trophey was laid vp in Aſteroth among his enemies; his quarters were hung vp vpon the walles of Bethſhan to publike infamie; his head was ſet vp in the Temple of *Dagon* for a triumph; and laſt of all, his ſoule (woe alas) his ſoule

1 Chro. 10. 6

1 Chro. 10. 2
2 Sam. 4. 4

2 Sam. 6. 23

1 Chro. 10. 2
2 Sam. 21. 9.
2 Sam. 3. 27.

1 Chro. 10. 5
1 Chro. 10. 3 Verſe 4.

1 Sam. 31. 9.
1 Sam. 31. 10 Verſe 10

1 Chro. v. 10

ſoule (woe alas!) his ſoule to torment is left for euer. O lamentable fall, O fearefull end for all men liuing to tremble at. Honourable perſonages and men of renowne, Flowers of your countrie, and Peeres of the land, ſee heere how the Lord of his free mercy raiſeth aloft, & in his ſecret iudgemēt for ſin, daſheth down to the duſt of the earth againe. See heere how hee reſtraineth the ſpirit of Princes, & how he beares himſelf wonderfully amongſt the Potentates of the earth.

Though a man bee borne of Nobles, and deſcended of royall parentage; Though hee do abound in treaſure, hauing maſſes and millions of gliſtering gold; Though hee bee ſo beloued, that people ſhout, as though the morning ſtarres did ſmile and ioy to behold him; Though hee bee the Lord commander of as many warlike people as could ſhadow the Sunne, ſtiled with titles of renowne, applauded with praiſes, and his fame ſpread as farre as the pillars of the earth bee founded; Alas, what is all this except a man ſtand ſound in the fauour of his God, guarded by his power, guided by his Spirit? As

As all Israel then, Christendome now also rings of lamentable downefals, the world stands amazed, & the same Lord sitteth still in his glorious throne. Take heed then of any examples wch may blemish the shining glorie of your God: beware of a heart secretly prophane. Sel not saluation for filthy lucre, to beare out the pride & pleasure of this momentarie life: aboue all, euer take it the highest point of honor, to be sincere & vncorrupt in matters of religion, & to be deuout & reuerēt in the worship & seruice of the Lord. For the God whom we doe professe, he is the God of gods, & Lord of Lords; a mighty God and a terrible, who bringeth great men to nothing, and maketh the Lords of the earth as vanitie. In times past some wanted respect who now flourish in the Land: weigh rightly the louing kindnesse of the Lord, who hath cheared vp your countenance, and lift vp your heads. O turne not these graces into vnthankefulnes: together with these blessings, let heroycall & christiā vertues shine in the face of the land: cōstancy & reuerence in Religion, a chaste life, and honourable respect of

The King of France but lately murdered.

of posteritie, noble workes of pietie, for the honour of the King and good of the Common-wealth: compassion and kind dealing with Copy-holders & pore Tenants in the Country.

This is the course which will beautifie our profession, be pleasing to God, saue our soules, winne our aduersaries, and iustifie the truth of our cause vnto the death. Blessed, and thrice blessed be their name, blessed be their posteritie, and the Lord returne it seauen-fold into their bosome, who with a sincere heart are watchfull ouer the publike state, regarding the honest Tradesman, the painefull Labourer, and pittying and comforting poore people of the Land.

Assuredly, the thoughts of great men, may fore-cast deepe desires, and presse their spirits to the accomplishing of high attempts; but alas, they doe but sowe the wind,, and reape the whirle-winde; except all stand sure vpon this foundation, that it is, euer was, and still shall bee the height of wisedome, and fulnesse of vnderstanding, to bee religious and feare the Lord.

The

The glory & greatnes of Princes and mighty men riseth, groweth & standeth meerely from affections truely knit, and endeuours humbly deuoted vnto the LORD: no longer of continuance, as wee see by *Saul*, then they are guided by his blessed Spirit, and valued by the gracious acceptance of a mighty and fearefull GOD. Otherwise, the glory and popular fame of sundry flourishing in our age is ended, it is swept away, they are gone, they are gone. Therefore this was the sweet counsell, and last words of *Dauid* vnto his Sonne *Salomon*, vpon his death-bed: *And thou my Sonne, know the God of thy Fathers, walke in his wayes, and serue him with a perfect heart, and then hee will confirme his promises; there shall neuer want one of thy loynes to sit vpon thy Throne for euer.*

The meanes then to establish your seed and your selues on earth and in heauen, both here and euer, is first to cleaue entirely vnto God, to stand fast in his loue, to haue a reuerent and fearefull care of his worship and religion: so doing, you and

and yours are ſurely the Lords; your bodies his, your ſoules his, your children his, both they and you ſetled and ſealed vp in Gods euerlaſting promiſe.

And you (Beloued Fathers and Brethren all) who haue vouchſafed to heare this mournefull end of *Saul*, remember, remember what the Lord did firſt for his part. Manifould graces and ſweet kindneſſes were louingly beſtowed: neuer, neuer had *Saul* ſo ſmarted but that giuen grace was firſt neglected. Say then, & ſay truly, euery man in his owne ſoule, which of vs hath not the Lord reſpected? Many fauours paſſed, many bleſsings receiued: In the increaſe of wealth; in prolõging of our dayes; in the aduancement of our ſtate; in the hope and comfort of our Children, in dangers eſcaped, in helpe vnlooked for, at many a biting brunt. A thouſand wayes hath the Lord whiſpered tokens of Loue into our hearts, tracing after vs, calling & crying vnto vs, that at length ouercomming vs in Loue, wee might not neglect his offred Grace, nor cauſe his louing Spirit to depart from vs, but that our hearts tender of his Loue, & reue-

reuerend in his Seruice, might triumph in his praiſe and ſend forth ioyfull Thankeſ-giuing to his Name. Theſe many yeares hath the Lord delighted to do vs good, and all our Neighbour Nations round about vs can witneſſe, that we haue had, and do ſtill enioy vndoubted teſtimonies of his fauour.

O would to God there were ſuch an heart in vs, that for all theſe mercies we would ſerue the Lord and feare him, that hee might neuer repent him of his great and manifold mercies, but that it may goe well with vs and our children after vs, when wee ſhall walke before him in truth, and delight to doe that which is good and acceptable in his ſight.

To which end, moſt gracious God and louing Father, with all humbleneſſe we entreate thee, leaue vs not vnto our ſelues, neither giue vs ouer to be vexed of our Aduerſaries: but thy moſt holy and bleſſed Spirit let it ſo dwell in our hearts, and poſſeſſe our ſoules, that it may informe our thoughts, ſeaſon our liues, direct all our actions, and comfor-

tably continue with vs to our liues end, and that through Iesus Christ, who with the and the holy Ghost, three Persons and one God, bee praised now, blessed still, and magnified euermore. *Amen.*

FINIS.

THE

THE SIXT SERMON.

Abrahams Loue and Obedience to GOD.

GEN. 22. 10.

And Abraham ſtretching forth his hand, tooke the knife to kill his ſonne.

IN the Booke of God, and courſe of holy Scripture, there is mention made, of many memorable and zealous actions, performed by the Saints: In the Records of time, diuers and notable ſufferings of holy and bleſſed Martyrs; yet beyond them all, *Siue Deum præcipientem, ſiue Abrahamum obedientem, ſtupendum prorſus & admirabile:* Whether we conſider

Muſcul. in Gen. cap. 22

ſider God commanding *Abraham* to kill his ſonne, or *Abraham* obeying God in offering to ſlay his ſonne; this Hiſtorie is exceeding paſsionate and wonderfull.

For thus the caſe ſtood; When *Abraham* was at peace with God and men, *Sarah* his wife and he liuing with comfort together, in much honour and proſperity, enioying all the bleſsings of God, but eſpecially ioying in *Iſaac* their onely ſon, the great Heire of Gods promiſe; All vnlooked for, a ſodaine and fearefull Edict came out from the Lord, *Take now thine onely ſonne, Iſaac, whom thou loueſt, and get thee to the land of Moriah, and offer him there, for a burnt offering, vpon one of the Mountaines, which I will ſhewe thee.* Euery word of this command ſerteth his affection on the racke, and ſtraineth his heart to the height of ſorrow.

Verſ. 2.

Firſt, the matter is haynous; *Abraham* muſt haue his ſonne ſlaine: *Offer thy ſonne*; a dreadfull ſacrifice.

Which ſonne? *His onely ſonne*, for *Iſmael* was gone, and ſent away before.

Hebraicè. Quem perpetuò vſq; adhuc dilexiſſet

What ſonne? *Iſaac*, whom hee moſt deerely tendred and entirely loued.

Who

Who is to be the Executioner? *Take thou*; the father, of his owne innocent childe.

By whose commaund? At Gods commaund, who seemes to become his enemy.

The manner, how? he is to be burnt, vntill he be consumed to ashes; as though the Lord were delighted with crueltie.

The time, when? *Take now*; resolue with thy selfe presently.

The place, where? On *a Mountaine*, where euery man may behold it.

The limitation and delay appointed for performance; *Three daies* space; to wound and macerate his soule with tedious and perplexed thoughts.

In the whole carriage of all which matter, the Question stood; whether his loue to God, or his loue vnto his son, should be the greater. *Feare*, and *Hope*, *Faith*, and *Affection*, the *immortall God*, and mortall *Man*, striuing together, who should haue the conquest, in mutuall and officious loue.

And first, of *Abrahams* part. It seemes strange (though he were most certainely

assured, that it was the Lord himselfe that gaue this commandement) yet I say, it seemes strange, how it should be possible, the faith of a sinfull man, to grow vp and rise to that height (cleane repugnant to nature) constantly and chearefully, to sacrifice his *owne sonne, his onely sonne*, a religious and obedient son, and to kill this sacrifice of his sonne with his owne hands.

Cant.8.6. In the eighth of the *Canticles*, and the sixt verse, it is said, *Loue is strong as death.* Of all the affections in man loue is the strongest; and φιλοσοργία, *Loue vnto* Tull. *children* is most passionate of all. *Multa volumus patriæ debere, multa parentibus, multa demùm multis, sed filiorum causa omnia volumus.* We ioy to do much for the good and safety of our country; for parents much; and much for many, vpon manifold occasions; But what is it we will not do for our children? For *Filij sunt parentum viscera*, Children are the parents very bowels, wherein their ioy, their Loue, their Life, and all their Affections liue.

First, in regard of *Nature*: for, *Bonum*

est

est sui diffusiuum. The Lord said, *Increase and multiplie*; so that it is the ordinance of God, and the instinct of Nature, euery creature to cherish and saue their owne. Thom. Aquin. part. 1. quæst. 5. 4. 2.

Reason likewise doth enforce the same affection and loue vnto our children. For, who should bee more deare vnto vs, then those who haue proceeded from our owne loynes? as *Iacob* said of *Reuben, the ioy of our youth, and the beginning of our strength*; with whom wee are to liue, and in the end to leaue the honour of our name, the reputation of our vertues, and all the substance that wee haue? Gen. 49. 3.

Religion aboue all, perswadeth tenderneſſe to our children. *Eph. 6. 4. Fathers, prouoke not your children vnto wrath.* Our Sauiour also, *Mark. 9. 36.* did embrace children with great loue and affection; knowing that the dead could not, but the liuing should praise him. Therefore he requireth a godly seed, & that our childrens children, euē generation to generation, should be preserued and blessed on earth, to giue glory to his name. Eph. 6. 4. Mark. 9. 36.

If we desire ioy, is there any comfort and ioy to the ioy of children? Our Saviour said, *There is ioy at euery birth, when a man childe is borne into the world:* and the birth day hath euer beene celebrated with banquetting and much ioy.

Ioh. 16. 21.

Phar. gen. 40 20. Herod. Math. 14. 6. Caligula. Aul. Gell.

If we stand vpon *honour*: Childrens children are *the Crowne of their fathers:* they are like *Arrowes in the hand of a mighty giant: they will not bee ashamed to talk with their enemies, when they meet them in the gates.* *Elizabeth*, when shee had brought forth a son, said; *The Lord hath taken away my rebuke from amongst men:* esteeming it the greatest honour could happen to her selfe and her husband, to bee the parents of a blessed sonne.

Pro. 17. 6. Psal. 127. 4 Luke 1. 25.

In regard of wealth; there is no riches comparable to a sonne. *Adam* called his first begotten sonne *Cain*, which signifyeth a possession; as though his chiefest possession, and onely treasure, were his sonne.

Gen. 4. 1.

No suite, no desire, was euer so earnestly begged at Gods hand, as a *Sonne*. *Anna* wept sore, and powred out her very soule, for a sonne; whereupon having a sonne,

ſonne, ſhe called his name *Samuel*; which is, begged of the Lord. 1.Sam.1.10

Verely, all worldly things are nothing to the comfort of a ſonne. Notwithſtanding God had giuen *Abraham* cattle, and ſubſtance, and health, and honour, and victorie, and ſiluer, and gold in aboun-boundance, yet in the fifteenth of *Geneſis* and the ſecond verſe, *Abraham* ſaid vnto God, *What wilt thou giue me, ſeeing I go childeleſſe?* As if he ſhould ſay; All thoſe gracious bleſsings thou haſt beſtowed on me without children, they are of little eſteeme: giue me a ſonne, and take all.

When meſſage after meſſage came vnto *Iob*, telling him, how all his Camels, all his Oxen, all his Sheepe, all his Aſſes, all his Seruants, were loſt; yet *Iob* held it out well enough: but when the laſt meſſenger came, and told him, that his *Children* were all ſlaine, then he rent his garments, and ſhaued his head, and fell groueling on the ground, lamenting. Iob 1.20.

And ſurely, as *Nature*, *Reaſon*, and *Religion* teacheth vs, that there is no ioy, no honour, no wiſh, no wealth, no worldly bleſsing,

blesing, no earthly comfort, to the comfort of a *Sonne*; so in this life there is no sorrow to the losse of a *Sonne*.

Pro. 12. 10. In the twelfth of the Prouerbes the Scripture saith, *A good man regardeth the life of a poore beast*; much more of a man.

1. Sam. 30. 11. *Dauid* pitied the life of a meere stranger, whom he found by chance in the field; much more of a seruant.

Math. 8. 6. The *Centurion* went to our Sauiour, and entreated him earnestly, for his seruant that was sicke, much more for a friend.

1. Sam. 20. 41. *Ionathan* with teares bewailed the danger of *Dauid* his friends life; much more for a childe.

Luke 8. 41. *Iairus* fell downe at our Sauiours feet, and besought him for his daughter, much more for a *Sonne*.

A vertuous *Sonne*, is the Image of his father, the Crowne of his mother, the honour of their name, the vpholder of their house, the staffe and comfort of their age, the pledge of their posteritie, the ornament of their Countrie, the repairing of the Angels, and in very truth, when

when all other earthly loyes are dead and done, hopes content, and all liues liuelyhood, liueth in a bleſſed *Son.*

What may then be thought of *Hagar?* a Miſtreſſe, a Minion? Is not *Hagar* to be caſt out? The Holy Ghoſt hath ſaid it, *Gal.* 4, *Caſt her out; Caſt out the ſeruant and her ſonne:* And I ſay, Out vpon her, and out with her, who bringeth vpon man innumerable miſeries in this life; a ſtaine to the reputation, a wound to the body, confuſion to the eſtate, ouerthrow to poſteritie, diſgrace to the life, defiling to the ſoule, and a caſting downe of the countenance, in the eyes of all men; as *Iob* ſaith, *Shee is a fire that doth deuoure vnto deſtruction.* Gal.4.30. Iob 31.12.

But on the contrary, *Mori ſe non exiſtimant, qui pios relinquunt filios:* they cannot truely be ſaid to die, who leaue behind them lawfull and worthy *Sonnes.*

What greater comfort can be to all the people of this Land, then to behold before their eyes, a *bleſſed ſonne, a Noble yong Prince,* a lawfull heire to the Crown, to preſerue the peace of the publicke State, to eſtabliſh and continue the truth of

Prince CHARLES of ioyfull and bleſſed hope.

of the Goſpell, to go in and out before the people, ſuch a one, as they may follow in peace, and ſerue in warre, and who in lineall ſucceſsion may ſit in the throne of his father?

Vndoubtedly, the loſſe of ſuch a ſon is grieuous. *Iacob* had many ſonnes: and yet, becauſe he thought he had loſt *Ioſeph*, he rent his cloathes, put ſackcloth about his loynes, and ſorrowed a long ſeaſon, and when his children came about him to comfort him, he cryed out, *I will goe downe into the graue, to my ſonne mourning.* Gen. 37. 34.

Dauid had many ſonnes: and though *Abſolon* were a rebell to him, and would haue pulled the Crowne from his head, yet he had neuer done mourning for him, ſtill and againe crying out, *O my ſonne Abſalon, my ſonne Abſalon; Would God I had dyed for thee, O Abſalon, my ſonne, my ſonne.* 2. Sam. 18. 33.

Theſe two, the one hauing wreſtled with an Angell, and was too hard for him; the other hauing combated with *Goliah*, and ouercomne him; now, in the loſſe of a *ſonne*, were maſtered of their owne affections.

The

The indulgence of a father is vnſpeakeable, and moſt violent is Nature in this kinde. *Orodes* King of the *Parthians*, when he heard that *Pacorus* his ſon was ſlaine in the warres againſt *Ventidius*, with very extremitie of ſorrow he ran ſtarke mad. Plutarch in Craſſo.

Pythius Bithinius, his ſonne being ſlaine in the warres of *Xerxes*, thereupon renounced his Kingdome, betooke himſelfe to a caue and hollow vault of the dead, and there liuing voluntarily with bread and water, ended his life with lamentable mourning. Cælius Rhodigin. lib. 19. c. 18.

Abraham is now to part with his ſon, his *onely ſonne*, all the ſonnes he had.

Indeed, no ſorrow to the loſſe and death of a *ſonne*, but no loſſe to the loſſe of *an onely ſonne*. *Qui tollit vnigenitum, tollit paternitatem*: By the death of an *onely ſonne*, the whole ſtocke is raced out, the name is forgotten, and the honour of that houſe extinguiſhed.

We know, when One is One, yet ſtill there may bee many Ones; but when One is All, to part with that One, is a very hard caſe indeed.

Mycerinus

Herodot. in Euterp:. *Mycerinus* King of the *Egyptians*, did so heauily take the losse of his *onely* daughter, that he entombed her dead bodie in a Bull of molten gold, which being placed in the Temple, as long as he liued he went euery night with a light taper, and visited her ghost with teares.

Seneca. *Andromache* the wife of *Hector*, in the destruction of the Citie of *Troy*, went all alone in the night into a Temple, and there fearefully and charily, hid her *onely son*, *Astyanax*, in a dead mans tomb, from the fury of the souldiers.

Luk. 7. 12. In the seuenth of *Luke*, an ancient widowe, with all her neighbours, did weep and lament grieuously, for her dead son; because (as the Scripture saith) hee was the *onely sonne* of his mother.

2. Kin. 4. 20. In the second booke of the Kings, and the fourth chapter, when the head of the *Shunamites onely sonne* did begin to ake, she presently set him on her knees, and succoured him in her bosom; at last, when she saw there was no way but death, she

Vers. 24. cryed to her seruant, *Saddle and away*; she rode for life, came to *Elisha* the Prophet, caught him about the legges, and (as the Scripture

Scripture ſaith) *her ſoule melting within her*, ſhe cryed vnto him to reuiue her ſonne: and when *Eliſha* would haue ſent his ſeruant, ſhe vowed and ſwore, *As the Lord liueth, and as thy ſoule liueth, I will neuer leaue thee, except thou goe with mee.* Verſ. 27. Verſ. 30.

Thus doth nature worke and wreſtle, for the life and ſafetie of an *onely ſonne.*

Now, had the caſe ſo ſtood, that *Abraham*, of many *ſonnes*, had beene to forgo *one*; and amongſt a great ſort, had offered *one* to God, the matter had been the leſſe: But, hauing but *One*, and no hope of any more, himſelfe and his wife being now old and farre ſtricken in years, to giue that *One*, and in him to forgo all, it was enough to peirce and wound any heart liuing, with vnſpeakeable ſorrow.

It is out of queſtion; There is nothing goes ſo neare the heart as children; if they bee good, obedient, and vertuous, exceedingly to ioy and comfort vs; if they be wicked and bad, to wound the very ſoule and kill vs.

Adam had *Cain*, a murderous ſonne; *Noah* had *Cham*, a ſhameleſſe ſon; *Dauid* had

had *Abſalon*, a rebellious ſonne; *Iſaac* had *Eſau*, a prophane and enuious ſonne; *Iacob* had *Reuben*, an inceſtuous ſonne; and (God knowes) too many fathers haue the prodigall ſonne.

And can there bee any deeper and more deadly woe, then to bee puniſhed with ſuch children? But *Iſaac Abrahams* ſonne was deare vnto him, for that hee was religious, milde, obedient, vertuous; and can a father bee more happie then in ſuch a ſonne? yea ſuch a ſonne, who ſubmitted himſelfe, vnder God and his father, euen vnto death? For, being fiue and twentie yeares old, he was perſwaded by his father, to bee offered for a ſacrifice, wiſhing rather neuer to haue been borne, then to diſobey the commandement of God and his parents.

Ioſeph. lib. 1 c. 13. 14. perer. 7. diſput. de reb. geſt. Abrah.

Yet *Abraham* muſt ſacrifice *Iſaac* his ioy, whom (as *Ioſephus* ſpeaketh) ὑπερφυῶς, he loued aboue meaſure, with ſurpaſsing and more then ordinary loue. *Quantò ſerior, tantò dulcior.* Parents doe often euen dote vpon thoſe that are late borne, becauſe they conceiue to themſelues they ſhall haue no more.

Aug. de tẽpore Homil. 37.

This

This *bleſſed old man*, muſt part with that *ſonne*, whom he receiued as a miracle, beyond all hope, when himſelfe was an hundred, and *Sarah* his wife ninetie yeares old. Gen.17.17.

That *ſonne*, to whom the Lord was *Godfather*, and named him *Iſaac*. Gen.17.19.

That *ſonne*, at whoſe weaning there was a great feaſt made, and all the kinred preſent, to be partakers of their ioy. Gen.21.8.

That *ſonne*, who was foure times ſeuerally promiſed vnto him by God. Gen.13.16. 17.4. ver.19. 18.10.

That *ſonne*, who was often deſired, long expected, and with earneſt prayers at length obtained.

That *ſonne*, who was the pledge of Gods fauour, the recompence of his fathers workes, the reward of his faith, and the earneſt of his ſaluation. *Fidei præmium, remuneratio operum Ambroſ.*

That *ſonne*, by whom *Sarah* came to be a Princeſſe, and Queene mother of the people and Church of God. Gen.17.16.

That *ſon*, with whom God entered into euerlaſting couenant of friendſhip, to be his God for euer. Verſ. 7.

That *ſonne*, of whom Kings ſhould deſcend, and *Chriſt* according to the fleſh Gen.17.16. Gen.22.3.

should come, by whom all people and future nations should be blessed.

No man living could conceiue this sorrow, but that *father* onely who had such a *sonne*.

Gen.22.14. *Hagar* and *Ismael* were now sent away: *Isaac* is borne and become heire; *Isaac* onely is his comfort, and *Isaac* alone is all in all: Now to forgo this *onely sonne*, his sonne by Promise, by Nature, and by Grace; seemes more then any mortall man could possibly endure.

But be it so, that for sinne God doth deprive a man of his *onely sonne*; what Iob 1.21. should a Christian say, but as *Iob*, *The Lord hath given, and the Lord hath taken, Blessed be the name of the Lord?*

Rom. 1.30. Here is another case; for though the wicked and reprobate be without naturall affection and bowels of compassion: yet we must think, that *Abraham* being a good and religious man, was of a loving disposition, and as tender-hearted as the best of vs all. For him then, to consent to the death of his owne sonne, to deliuer him vp to death, and to bee present at his death, that was a thousand times

times more wofull, because in it selfe it was most cruell and vnnaturall.

In the one and twentieth of *Genesis*, *Hagar* went weeping away, and could not endure to see the death of her childe. Gen. 21.16.

In the first of the *Kings*, the compassion of the true mother was such, that she chose rather to lose her *sonne*, then to see him haue any harme. 1.Kin.3.16.

Abraham is now, not onely to consent to his death, and to be present at it, but with his owne hands to kill his owne *sonne*, who was more deare vnto him then his owne life.

And to what purpose was hee to kill him? To offer him for a burnt sacrifice.

In what manner? The Scripture sheweth in *Leuiticus*. Leu. 1.

First, he was to binde him hand and foote, and lay him on the Altar.

Secondly, he was to cut his throate.

Thirdly, to sprinkle his bloud all ouer the Altar.

Fourthly, he was to quarter him, and cut him in peeces.

Fiftly, he was to pull out his entrailes and to wash them.

Lastly, he was to cast all these into the fire, tend the fire himselfe, vntill euery part were consumed to ashes, to bee (as the Scripture cals it) a *smoking sacrifice*, and *an whole burnt offering* vnto the Lord. And is it possible, for a tender father, in his owne person, to execute this, vpon a deere childe? Ah Lord! were it our owne case, who could but pittie his innocent *sonne*, suspecting nothing, to carry the wood that should burne himselfe? Whose heart would not tremble, to see the *father*, take the knife in his hand, to kill his owne *sonne?* whose bowels would not yerne, to thinke of this fact? who could endure to see it? who would not rather die then doe it? yet *Abraham* did it: Faith was so constant, Execution was so eminent, that the Angell saith hee did it; *& fælix orbis foret, si omnes sic fierent parricidæ.*

Holocaustum annihilatiuũ perer. 4. disp. de gestis Abrah.

Gen. 22. 16. Zeno Episco. Veronensis.

There is no doubt, but at the first, as soone as this commandement came out from God, *Abraham* was in a great and narrow straite, and as a mortall man, had a mighty conflict in himselfe.

Hinc atque hinc tundi-tur patrii affectus. Amb. lib. 1. de Abrah. cap. 8.

On

On the one ſide, the law of God did directly command, (*Thou ſhalt not kill*) on the other ſide, a counter-command doth deepely charge, *Sacrifice thy ſonne.*

Sacrilegus ſi contemneret Deum, crudelis ſi occideret filium. Zeno ep.

One while, his minde runnes vpon Gods louing promiſe already paſt; otherwhiles, hee muſeth what might bee the euent of things that were to come.

Sometimes, hee would gladly ſhewe his zeale to God; at other times, hee would willingly ſaue his onely *ſonne.*

For a time, obedience to God forcibly perſwadeth: By and by, nature workes, and ſecretly relenteth.

Now he ioyes in his ſonne, and by no meanes would forgoe him: Againe hee ioyes in his God, and aboue all deſires to pleaſe him.

Nature, and Grace; Reaſon, and Religion, hale him to and fro: loth to kill his deare ſonne, more loth to diſobey his deareſt God; at the laſt he growes to reſolution, mounted vpon the wings of *Faith* and *Hope*, he ſoareth aloft; *Loue vnto God* gets the victory, hee ſtands faſt

in obedience, and thus concludes with himselfe: *My God is mine, and hee shall do with me whatsoeuer pleaseth him; though Isaac be slaine, sacrificed, and burnt to cinders a thousand times ouer, yet the Lord all sufficient hath waies innumerable to make his promise good: I cast my selfe vpon the broad sea of his mercie; and though all the men vpon the face of the earth were aliue in one Isaac, Isaac shall die the death, and I his father will offer him to the Father of all.*

Hereupon, he riseth earely in the morning, makes neither wife, childe, nor seruant, priuie to the matter, lodes his Asse with sweet wood for the sacrifice, hasteth away, and comes to the Mountaine; with a silent tongue and cheerefull heart, hee addresseth himselfe wholly to execute that which the Lord had commanded. Hee findes out a place conuenient, plies it for life, trimmes vp an Altar, coucheth the wood, puts to the fire, bindes his sonne, layes him faire and flat on the Altar.

Fire and fagot, heart and hand, knife and sacrifice, all readie steeled with faith, he

he heaued his arme for inſtant execution.

O dilexit, dilexit plurimùm: his loue to God was vnſpeakeable, his faith inuincible, all the tongues of men and Angels are not able to expreſſe this ſecret and conſtant loue, this ſweet obedience to his God. For whoſe ſake, hope of poſteritie laid aſide; Care and mourning of his wife ſet apart; reproach and ſpeech of the world neglected; murmuring of his ſeruants not regarded; Pitie and naturall affection quite remoued; loyes preſent daſht at his feete; Comforts of his ſonne to come vtterly forgotten; All former promiſes ſilenced; All worldly reſpects and ſecondary cauſes buried, and ſwallowed vp in *Faith*; Hee tooke the ſacrificing knife, and ſtretched out his arme to kill him.

O religioſam animam! O fortem mentem! O ingens robur animi! Chryſ. in Geneſ. Hom. 48 Quod nulla poſſit aquari facundia. Philo in lib. de Abra. Stupenda obedientia. Caietan.

Now, foraſmuch as this hiſtorie is ſet downe in Scripture for an example and comfort to the godly, for the crowning of *Abraham*, and for a figure of *Chriſt*; In this obedience of *Abraham* be pleaſed (I beſeech you) in a Chriſtian manner, for our owne inſtruction, firſt, to obſerue the mercy and wiſedome of

Dei opera ad plures peculiares fines opportuna. Pineda in præfa. Iob cap. 6.

God, how hee diſpoſeth from one to another, and trimly ordereth all things; what a good proportion he keepeth, in the triall of his ſeruants and all other his deſignes.

Why did the Lord make choice of *Abraham* for this buſineſſe? why was this trial impoſed vpō him aboue other men? and how came hee to that perfection, ſo nobly to act and go through this matter? Surely, as S. *Chryſoſtome* ſaith, *Sciebat ſuum athletam Agonotheta*; The Lord knew well enough, what kind of Champion he had choſen; euen as hee did of *Iob*. Had not *Iob* beene throughly exercifed and tried long before; had hee not beene *chaſte in life, iuſt in dealing, mercifull to his tenants, hoſpitall to ſtrangers, a daily ſacrificer, a carefull bleſſer of his children, and a continuall frequenter of prayer*, (all which are apparant in the firſt, and one and thirtieth chapters of that book) had not *Iob* beene trained vp in theſe, and perfect before, God would neuer haue ſuffered Satan and him, to try it out in that manner. But *Iob*, as ſoone as hee was ſet vpon, caſt his garments aſide,

Chryſ. in ſermone de Iob & Abr.

Iob 31. 1. ver. 38. ver. 32. Iob 1. 5.

Et

Et nudus nudum expectabat, naked and vnarmed hee prouoked Satan to the challenge. Pineda in Iob 1.v. 10.

When the diuell would haue beene dealing with, and sifting of *Peter*, who was then but newly entred and a yong disciple, our Sauiour rebuked Satan, and presently tooke vp the matter: But after, when S. *Peter* grew strong, and by often triall had beene throughly confirmed, at last he came to die for his Master, and did go through it worthily. Mat. 16. 23.

While wee are yong and weake in Gods seruice, the Lord in his wisdome doth forbeare and cherish vs; After, when we grow stronger, hee doth acquaint vs with some small wants and afflictions, to practise vs; at last, when he sees wee are confirmed in faith, and setled in his loue, then hee begins indeed to try vs.

Had not *Abrahams* life beene throughly seasoned with Religion; had hee not long before that time delighted in Gods seruice; had not his loue bin soundly knit & affianced to God, he would neuer haue made choice of him, because he would neuer

neuer haue had the heart to kill his ſon: But the Lord knew, that *Abraham* was a right ſpirituall warriour from his youth.

Οὐδὲν μεγα ἀφνῶ γινεται, No worthy and excellent work is ſodainely effected.

Such as turne *Puritan* all on a gare, and will ſeeme holy and preciſe all on a ſodaine, their loue is like a blazing fire, it makes the pot ſeethe ouer, and by and by all is quencht againe. Prepoſterous zeale doth not long endure. *Chriſtiani non naſcuntur, ſed fiunt*; a ſetled habite and ſound affection to God is not obtained on a ſodaine. S. *Paul* ſaith, κατεργάζεσθε τὴν σωτηρίαν, worke thorough your ſalnation. As of all worldly things, ſo there is a worke of mans ſaluation; and this worke is brought on by a little at once, and finiſhed by degrees. *The light of the righteous ſhineth more and more: The godly grow from ſtrength to ſtrength, and from vertue to vertue, and at length, they appeare before God in perfect beautie.*

Hieron tom. 1. Epiſt. ad Latam. Non naſcimur ſed renaſcimur Chriſtiani. Bernard.

Phil. 2. 12.

Pro. 4. 18.

Pſal. 84. 7.

Hee that will become a worthy warriour, and an expert man at Armes, his delight muſt not bee *in nido nequitiæ*, in his

his Ladies fauour; and so his strength left in the chambers of death; hee may not trifle out his time, in vaine and effeminate pleasures, and so, for want of practise and martiall exercise in challenges of honour, disgrace himselfe, and dishonour his Countrie, before his Soueraigne, and other Forreine States. No; howsoeuer feates of Armes and Chiualrie be difficult at the first, yet by a chaste and temperate life, by daily endeuour, and often practise, πάντα φιλὰ χειροήθη καὶ ἑτοῖμα πρήσσειν; all becomes easie and delightsome: hee rides faire, runnes sure, and caries alwaies the reputation of true honour.

So is it in triall of faith and case of Religion; if a man do wholly giue ouer himselfe to gaine, and the sensuall pleasures of the world, if hee doe melt and languish vnder his owne fleshly and corrupt affections, if hee will neuer taste and see how gracious the Lord is; it is impossible, that such should euer feele any sweetnesse, or finde any comfort, in the seruice of God and the waies of Christianitie.

But,

But though a man in times paſt, through heate of youth, ill companie, or weakeneſſe of his owne nature, haue vnaduiſedly fallen away, and eſtranged himſelfe from God; yet if he bethinke himſelfe at laſt, call home his affections, lay ſome foundation, and beginne to ſet foote in the way of Chriſtianitie; God, who in mercy crowneth euen our good deſires, with his gracious Spirit, will ſo tenderly cheriſh our motions, and ſo faithfully aſsiſt our endeuours, that, as the *Pſalmiſt* ſaith, *Wee ſhall beginne to take ſome delight in the Lawe of the Lord:* From this delight, wee ſhall fall to *exerciſe our ſelues*, and euer and anon bee doing ſome good; at length, wee ſhall bee *like trees planted by the riuer ſide, which will euer be bearing, and bringing forth moſt excellent workes of pietie.* So that in the end, one day ſpent in the courſe of a religious life and the ſeruice of God, will afford vs better comfort, and more content, then otherwiſe a thouſand.

Pſal. 1. 2.

ver. 3.

When *Abraham* in this manner did ſo confidently offer to kill his ſonne, his onely

onely ſonne; and at Gods command, againſt Nature and Reaſon, was ſo ready to execute him with his owne hands; had hee liued a wicked life in his courſes before, or had neuer thought vpon God till then, it had vtterly beene vnpoſsible.

God will not hazard his honour vpon faithleſſe men, who minde nothing but earthly deſires: hee will not vouchſafe to vſe any vaine or careleſſe liuers, in trials that concerne his glory.

The Lord obſerueth Geometricall proportion; his beſt ſeruants haue the greateſt trials; to a man of approued faith and much aſſurance, God ſheweth great perils, and ſendeth againe mightie deliuerances.

It was a moſt excellent and diuine reaſon of *Dauid*, becauſe God had ſtrengthned him, to kill a Lyon, and ſlay a Beare, he made no queſtion to leaue *Goliah* in the field. Ariſt. Ethic. 1.

An Engliſh Mariner, aboue others, is expert, ready, and confident in all dangers and tempeſts, becauſe by often experience

rience in the narrow ſeas hee becomes vndaunted, and fit to encounter all extremities.

No man is fearefull and vnwilling to vndertake that which he well knowes he hath throughly learned.

It is a grounded principle in reaſon; *Abſurdum eſt ſimul quærere & ſcientiam & modum*; It is ſenſeleſſe to conceiue that any man may attaine both skill and the meanes thereof all at once. For example; in ſhooting: To bend the bowe, to chooſe the ground, to nocke the arrow, to draw to the head, to hit the marke, and all this in a moment, it is impoſsible.

Therefore, *Abraham* was not tried to ſacrifice his ſonne at the firſt. But as *Dauid* ſaith, *Pſal.* 139.23. *Proba me Deus, & tenta me: Proue me O Lord and examine my thoughts*: ſo ſaith S. *Ambroſe*, *Probauit Deus antequam tentauit*, God trained vp *Abraham* and taught him, and then at length he tried him.

Ambroſ. lib. 1. de Abrah. cap. 8.

In the twelfth chapter of *Geneſis* and the firſt verſe, he began with feare & humblenes to hearken to the voyce of God.

Secondly,

Secondly, he doth often build Altars, and continually call vpon his name. Gen. 12. 7. ch. 13. v. 18.

Thirdly, as you may see in the 13. chapter the 7. and 8. verses, hee beginnes to practise, reconciling himselfe to *Lot*, and making peace betwixt both their seruants.

In the foureteenth chapter and sixteenth verse, hee is kinde and helpefull to his kinred.

In the same chapter the twentieth verse, with all readinesse hee doth pay his tithes and all other duties to *Melchisedec* the Priest.

In the sixteenth chapter, and many other places, he is kinde and full of forbearance to his wife.

In the eighteenth Chapter, he is hospitall to strangers, and with feeling compassion of others miserie, entreateth the Lord for the *Sodomites*.

In the seuenteenth chapter he sheweth obedience to God, Circumcising himselfe and all his family, instructing them to know God, and sending away *Ismael*.

Per gradus & incrementa se colligit Amor. lib. 1. de Abr. c. 20.

Thus did *Abraham* first beginne to heare, then to pray and call vpon God, after

after to practiſe; and ſo by degrees, hee came to be ſo beaten and perfect in the courſe of a religious and Chriſtian life, that at laſt, God himſelfe taketh ſuch delight to try how farre *Abraham* will ſtand to him, that he chooſeth no leſſe point to proue his loue, then by ſacrificing his onely ſonne.

In the eleuenth of *Matthew*, verſ. 30. Our Sauiour Chriſt ſaith, *His yoke is eaſie, and his burthen light:* yet a number of men in the world, they take the ſeruice of God to be harſh, difficult, and an vnſauory courſe: and the reaſon is, they neuer had any triall of Gods loue. Holy *Dauid*, out of the tried experience which he had of Gods mercie, hee aduiſeth
Pſal. 34. 8. vs, *O taſte and ſee how gracious and ſweet the Lord is.* But earthly minded men,
Mat. 25. 24. they ſay of God, as the euill ſeruant did of his Maſter, *I know thou art a hard man:* they thinke they ſhall neuer enioy good day, if they deuote themſelues to God, or ſettle their thoughts vnto his ſeruice; when (God knowes) there is no ſuch matter; for of all other, the ſeruice of God, a Chriſtian and Religious life,

Nulla melior voluptas quã emendatæ gratia efficientis. Ambr. lib. 2. ca. 10.

life, is moſt eaſie and comfortable, moſt pleaſing to go through with.

But the truth is, they are deceiued by falſe Spies, as the people of Iſrael were. In the 13. of *Numbers*, the Lord commanded *Moſes* to ſend out twelue Spies, to ſearch and try whether the land of *Canaan* were good or bad, fertil or barren, & to bring with them the fruits of the ſame: Ten of theſe Spies, ſlouthfull and wicked men, brought vp an ill report and ſlander vpon the Land, telling the *Iſraelites*, that the inhabitants were Giants, their Cities walled vp to heauen, & they wholly vnable to vanquiſh and ouercome them. But *Caleb* and *Ioſhua*, the two other Spies, men of an excellent ſpirit, well experienced in comforts from the Lord, valiant and confident in the promiſes of God, they cheared vp the people, ſhewed them the good and pleaſant fruites of the Countrey, affirming plainely, that *Canaan* was a good Land, flowing with milke and honey, eaſily to bee conquered, for God out of his loue would vndoubtedly bring them thither.

after to practise; and so by degrees, hee came to be so beaten and perfect in the course of a religious and Christian life, that at last, God himselfe taketh such delight to try how farre *Abraham* will stand to him, that he chooseth no lesse point to proue his loue, then by sacrificing his onely sonne.

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In like ſort, rich and mightie men of the earth, to finde out the Land of promiſe, they ſend forth diſſembling and wicked Spies, *Delicacie, Pleaſure, Concupiſcence, Eaſe, Gaine, Fleſhly luſt, Pride, Couetouſneſſe, and Vanitie*; Theſe Spies bring beauy newes, bearing vs in hand, that there are Giants in the way to heauen, Terrors to the minde, and Grieuances to the bodie; we cannot enioy the freedome of our mindes, nor take pleaſure in the bleſsings of this life; to liue a good and religious life is ſuch a hard and ſtrict courſe, as no man liuing is able to endure and ouercome: and ſo they chooſe rather, for a ſhort time, to languiſh in ſinfull pleaſures, then relying on Gods aſsiſtance, to hold on their iourney, and in the end to poſſeſſe the ioyes of heauen.

But if they would ſend out *Caleb* and *Ioſua*, *Faith* and *Hope*, true and truſtie Spies, if they would taſte of the excellent fruites which they affoord, if they would once get ſome acquaintance with God, and make him their friend as *Abraham* did; then the wearieſome iourney of this

this tedious life would ſeeme eaſie and pleaſant, in all troubles they might haue recourſe vnto God, and in all brunts whatſoeuer he would ſtand ſure and ſet them thorough.

Abraham was commanded to leaue his Countrey and kinred, his fathers houſe, friends, and family, and goe liue in a ſtrange Countrey; hee neuer murmured nor refuſed, but willingly did it. Gen. 12. 1.

Abraham oppreſſed with famine, was againe recalled as farre another way into *Egypt*; he preſently doth it. *Non ſinit Deus otioſum Abrahamum Ambr lib. 1.* Gen. 12. 10.

Abraham is commanded to caſt *Iſmael* his ſonne out of doores, and packe him away; he chearefully did it. Gen. 21. 10.

Abraham is commanded to ſacrifice his *onely ſonne Iſaac*; hee fetcheth his arme, and takes the knife, confidently to do it.

The Lord and hee were knit and tied together, in ſo deare and faſt a couenant of loue, that it was not poſsible to lay any croſſe ſo grieuous vpon him but hee would patiently beare it; or to enioyne him any taske, but hee

would faithfully performe it.

On the contrary; how commeth it to paſſe, that moſt men neuer take delight in Gods ſeruice, nor ioy in noble and heroicall actions? Becauſe hand ouer head they ſhuffle on in the world, they proue not the louing kindneſſe of the Lord, they taſte not how ſweet and gracious his mercie is, they neuer practiſe themſelues in the points and precepts of Religion; and ſo vpon euery light occaſion, they doubt of Gods prouidence; vpon euery ſmall affliction and triall, they ſtagger at his promiſes; vpon any trouble or ſtrange accident, they are at their wits ende, and preſently caſt downe: Whereas ſuch as haue once begunne, and continued ſometime with ioy in the ſeruice of God, paſsing through diuers croſſes, and enduring ſundry diſcontents, with patience and comfort, at length they growe to ſuch conſtancie and reſolution, ἔτι μᾶλλον καὶ μᾶλλον περισσεύη, their loue doth ſo abound more and more, that it becomes like a ſwelling floud, it beares all afore it; ſickneſſe and health, plenty and want,

Phil. 1. 9.

troubles

troubles and trials, nothing comes amisse: Whatsoeuer God sends is welcome, height and depth, edge and point; death and dangers all, do fall and flie before him.

Wherefore, I intreate you by the tender mercies of Christ Iesus, do not vndervalue the profession of Christianity; conceiue a good opinion of God and his seruice; thinke it not grieuous, think it not harsh and vnpleasant, vntill you haue made some triall thereof.

And whereas euery man hath in his bosome some secret sinne or other, as deare vnto him, as *Isaac* was vnto *Abraham*, there first beginne; As *Abraham* did, deny thy selfe and thine own reason, fight with thine owne affection, with might and maine resolue to kill this sin, and as Christ became a sacrifice for thee, so in flaming zeale do thou sacrifice this sinne to God.

This good beginning, this one sacrifice alone, this onely one, will be so pleasing & acceptable vnto God, that all other thy sins shalbe forgiuē in this: with his inward grace hee will cherish thy good desires,

so louingly will he vphold thee, and leade thee on by the hand, from one step vnto another, that in the end thou shalt finde nothing more ioyfull, nothing sweeter to thy soule, then the fruit of a religious life.

Rom. 2. 10. The Lord hath spoken, and will make his promise good; *To euery one that feareth God, and liueth vprightly, there shall be honour, and comfort, and spirituall grace, and peace of conscience, and ioy in the holy Ghost:* Which the Lord in some measure grant vnto vs, either more or lesse; that what triall soeuer do befall vs, as *Abraham* did, we may wholly relie vpon Gods promise, & stand fast in the Lord for euer.

The Reward of Abraham.

WHile *Abraham* did thus bestirre himselfe, and is as busie as may be in labouring to please God, God on the other side is watchful ouer *Abraham*, and the Angels as busie in attending vpon him.

When all things were right, and fitted to the sacrifice, when *Isaac* lay readie bound vpon the Altar, and the very knife

was going to his throate, an Angell comes in for ſtickler, and cryes out, *O ſtay, ſtay thine hand thy will I accept for deed, thy intent for the action, thy obedience for the ſacrifice, thy affection for the offering, and thy faith for righteouſneſſe: Therefore touch not the child, let not the knife come neare him.*

Stupet vladium: Zeno Epiſc.

Whereupon, euen at a wiſh all his fitted to the purpoſe; the Buſh at hand, the Ramme ready caught; the time obſerued; the blow latcht at an inſtant; and this doleſull ἐπίτασις is turned into a moſt ioyfull καταχροφὴ.

Tenuit manũ Diuina vox, & ictũ vibrantis occupauit dextra. Ambr. lib. 1.

O let no man miſconſtrue the courſes of the Higheſt, nor forciudge the actions of God. Behold here his ſecret care and tender cariage ouer *Abraham*. *Neſcit ſe homo, niſi tentationibus diſcat ſe*; man knowes not himſelfe, except by ſome triall he haue ſome proofe of himſelfe.

Aug. de tempore ſermo. 72.

God therfore, in his ſilent prouidence, doth ſo worke and fetch matters about, that one way or other, at one time or other, euery man is ſearched, euery man is ſounded; hee doth examine our thoughts, and ranſacke the very ground of our hearts. If we ſtand faſt, wee are

blessed, we are crowned; If we faint, if we be false-hearted, we are dead, we are gone.

Thus, out of the true intention of Gods deare and secret loue, to make vs seeke and long after him, hee crosseth our desires, he changeth our prosperitie, turnes vs to our selues, and many times seemes to leaue vs at a losse. But when it comes to the very pinch, when there seemes to be no hope, then beyond all hope, comfort comes vnlooked for. *Abrahams* ioy on euery side is doubled; *Isaac* as good as dead, is now receiued aliue; heere is a * *Sonne* for a *Sonne*, *Isaac* is still aliue; aliue to God, aliue to his parents, aliue to the Angels, aliue to blessed issue, aliue to vs here present, who all are comforted, to behold the goodnes of God in his deliuerance, to behold, how sweetly God tempereth the courses and occurrences of mans life, to behold how he delighteth and pleaseth himselfe in the daily triall of his deareſt seruants. *Itq; reditq; frequens, & ludit ante oculos dulcissima sua gratia:* He goes, he comes, he appeares, he departs, he comforts, hee casts

* Prince *Henry* dead. Prince *Palatine* maried. *Parricida redit incruentus, & qui immolatus est vinst Zeno. Ep. Ver.*

Ephraim Syrus.

casts down; to no other end, but to win vs to himselfe, and to crowne vs with his glorie. So that, there is no seruice to the seruice of God, and no reward to the reward of a constant and loyall faith.

Tentat vt coronet. Ambr. ibid.

This faith and affection vnto God, ought openly to bee declared to the world, by noble and worthy workes of pietie. For vndoubtedly, did men profite in Religion, and practise daily as *Abraham* did, or did they ioy in that obedience and loue which they owe vnto their God, they would think nothing too deare for him.

But of the infinite aboundance of Gods mercies, and of the manifold rich fauours of a gracious Soueraigne, where is the man who hath offered an *Isaac?* Vpon pleasures endlesse, and vanities fruitlesse, there is no sparing: No, all their life long they plot nothing else but to make themselues great, leauing nothing behind them but huge and golden tombs, monuments of their wealth, but no Christian workes, monuments of their faith.

The noble *Romans*, euen from the light of

of nature, and desire of glorie, in zeale to their gods, and loue to their Country, they thought nothing too deare; They bestowed infinite summes in erecting Temples, Theaters, Bridges, Causies, cutting of riuers, and such like; vpon sundry occasions, employing all their estates, and exposing their liues to present and apparant death, for the honour, libertie, and safetie of their Countrie.

And shall *Superstition* goe beyond *Religion?* shall *Nature* preuaile more then *Grace?* and shall worldly glory bee preferred before zeale vnto God, and glorie of eternitie? Nay rather, let euery man gird vp his loynes, and with a cheerefull heart, ioy in doing such workes, as in some measure may bee answerable to this faire and golden peace, which wee (aboue all Nations round about vs) most happily haue enioyed.

Let vs delight to doe such workes, as become those, vpon whom God and our Soueraigne haue cast the eye of their fauour.

To shewe mercy and kinde dealing, to

to poore housholders and Tenants.

To make fishing boates, and other vessels of burthen, for the needy and seafaring man; and so to succour the miserable people in decayed Townes by the Sea coast.

To mend high wayes, and to make faire cawsies, leading to each Kingdome, that the poore wayfaring man, distressed in his trauell, may not curse our pleasures, in the bitternesse of his soule.

Solomon vias publicas silice constrauit. Iosephus lib. 8 cap. 2.

To build shippes of warre, for the defence and safety of our Countrie; and to assist our confederates against all Turkish Infidels.

To contribute summes of mony, to the setting of idle, and poore people on worke, and by some good employment to keep them from sinning against God, and offending the Law.

To build Farmes for husbandry, and plant Market Townes in *Ireland*, and in the Borders, that those Countries may become more Ciuill, Religious, and profitable to the State.

To vndertake noble aduentures, and honou-

honourable expeditions by Sea; not, to pilfer Gold and Siluer; but, to winne Heathen Nations, to the knowledge of the true God, and profeſsion of his Son Chriſt Ieſus.

To repaire and girt in ſuch breaches of the Sea, as of late yeares haue broken into the Land, bringing fatal inundations vpon ſundry coaſts, and ouerchargeable taxations to poore Inhabitants.

In the time of dearth, to pitie the painefull labourer, who ſups vp his ſorrow in ſilence; and to comfort the needy and aged people, in thoſe ſeuerall Countries where your lands and liuings lie.

Beloued and honourable Chriſtians all, deceiue not your ſelues, neither ſuffer your ſelues to be deceiued. For vndoubtedly, heroicall actions, noble and Chriſtian workes, workes (I ſay) of pietie, the workes of *Abraham*, they will bring renowne to your name, loue to your poſteritie, ioy to your conſcience, courage to your attempts, ſucceſſe to your deſires, and immortalitie to your ſoules.

Earthly and vaine men, may pleaſe them-

themſelues, in following and purſuing the vaine and earthly vanities of this momentarie and fading life: But wee ſhall finde, in the end, that there is no ioy to that which proceeds from a life well led, and no ſeruice to the ſeruice of God.

For, as ſoone as *Abraham* had thus worthily behaued himſelfe, chooſing rather to kill his ſonne then diſobey God; preſently an Angell is diſpatched from the Court of heauen; the Lord ſendeth, and ſendeth againe, no newes, nor ſpeech, but of *Abrahams* faith and loyalty; heauen and earth rings of his conſtancie and loue; the court-rolles of the Exchequer are called for; *Abrahams* ſeruice is recorded to all eternitie; Hee is entitled *Gods friend*; and princely royalties are granted by entaile, to him and his ſeed; the Lord, by a ſolemne oath of Kingly prerogatiue, becomes *Abrahams* God, and Lord Protector of him and his for euer.

In bleſsing hee is bleſſed, his daies long and happie, his wealth infinite, his honour great, his end bleſſed, his

Tres plenarias accepit benedictiones. Ambr.

his posterity and issue Royall, victorious, and innumerable. This is the respect that God hath, of a man whose heart is knit vnto him: Endlesse and eternall ioyes are sealed vp for him after death, whose loue and affection is setled on his Maker in this life.

Yet God doth not thus leaue to reward *Abraham*; but, to the great encouragement of euery Christian, that *Abraham* may know, and all men liuing may know, whereinsoeuer a man doth shew his loue to God, God will returne the same seuen-fold into his bosome againe; therefore, what *Abraham* intended to doe, God did performe indeed; This history being figuratiuely meant of *Christ*, and the fore-running of his passion.

Ezek. 1. 16. In the vision of *Ezekiel*, there is mention made of two wheeles, *Rota in Rotam*, the one winding and turning within the other. In like sort, the *Lawe* and the *Gospell*, are wrapped and enfolded Exod. 25. 19 one within the other. As the *Cherubines* did sit one ouer against another, but both did looke to the Mercie-seate; so the old Testament and New, treate of seuerall stories,

ſtories, but both doe aime at and point out Chriſt.

Hereof there is ſenſible apparance in this place.

Abraham did offer his *Sonne*.

God alſo gaue his *Sonne Chriſt Ieſus*. Ioh. 3. 16.

Abraham, his *onely ſonne*, whom hee dearely tendered.

God his *onely Sonne*, whom hee entirely loued.

Abraham left his ſeruants.

Chriſt left the *Iewes*, and embraced the Gentiles.

Iſaac went accompanied with *Abraham*, his Father.

Chriſt was not alone, for the *Father* was with him. Ioh. 16. 32.

Iſaac carried wood for the ſacrifice. *Ligna Iſaac ſibi vexit: Chriſtus ſibi patibulum crucis portauit.* Ambro.

Chriſt, his Croſſe for his *Paſsion*.

Iſaac was ſilent, and went cheerefully to the offering.

Chriſt opened not his mouth, and went willingly to his *ſuffering*.

Iſaac was bound, and laid on the Altar.

Chriſt was bound, and nayled to the Croſſe.

Abraham

Ibi immolatus erat Isaac vbi Christus postea crucifixus. Hieron.

Abraham offered his ſonne vpon Mount *Moriah.*

God his *Sonne* vpon the ſame Hill, called Mount *Caluarie.*

Iſaac was neuer ſlaine, but the Ramme ſacrificed.

Chriſt his Diuinitie neuer ſuffered, but his body crucified.

Abraham and *Iſaac* were three daies and three nights in their iourney.

Chriſt was three daies and three nights in the graue.

Iſaac was offered, yet deliuered, and ioyfully reſtored to his father.

Chriſt was crucified, roſe againe, and triumphantly aſcended into heauen.

Iohn 8.56. *Abraham* reioyced to ſee his day in the reſurrection of *Iſaac*, a figure of *Chriſt*. Heb. 11.12.

Of *Iſaac* the Apoſtle ſaith; *Of him alone ſprang vp as many as the ſtarres in the skie, which are innumerable.*

Of *Chriſt*; of him alone who was deemed dead, aroſe in the Church innumerable *Chriſtians.*

Herein onely ſtands the difference; that as *Dauid* and *Ionathan* wept in each others boſome, but *Dauid* did exceed; ſo the *Lord* and *Abraham* contended together in loue, but *Chriſt* the ſon of *Dauid* did

did exceed. For *Abraham* fetched the ſtroke, yet touched not his *Sonne*; *Chriſt the Sonne of God* was ſtriken & wounded for our ſinnes. So that God for *Abrahams* ſake ſpared *Iſack*, but for *Abrahams* and *Iſacks* ſake God ſpared not his onely ſon, but gaue him euen to death for vs all, that we al, becõming the faithful children of *Abraham*, might haue the reward of *Abraham*, which ſhall bee an exceeding, ſurpaſsing, and eternall weight of glorie;

which the Lord grant vnto vs
all for his Sonne Chriſt
Ieſus his ſake
Amen.

FINIS.

THE SEAVENTH SERMON.

HALLELV-IAH.

Psalme 117.

Verse 1. *O praise the Lord all yee heathen: praise him all yee Nations.*

Verse 2. *For his mercifull kindnes is euer more and more toward vs, & the trueth of the Lord endures for euer. Praise the Lord.*

THis Scripture is ὁλη ἐπαινετικὴ; a psalme of thankes giuing & praise; The point and center of all the psalmes: For whatsoeuer is deliuered in the rest, is breefely knit vp & comprehended in this. *Parua*

Hugo Cardi.

Hieron in hunc Psal.

versuum

versuum numero, magnus mysterij sacramento: the least Psalme (saith Saint *Jerome*) in the small number of verses, but the greatest in divine mysteries.

Saint *Paul* in the third to the *Ephesians* calleth it a mysterie, such a mysterie as in former ages was not opened to the sons of men, but is now reuealed, namely that the *Gentiles* through the gospell should bee partakers of the promises in Christ. *Dauid* doth here prophesie of the vnion of the Iewes and Gentiles, therein declaring the vnsearchable mercie of GOD in Christ, calling all nations of the earth vnto saluation.

Ephes. 3. 3

It consisteth of 3. parts:

1 An exhortation { *O Praise the Lord.* / *Praise him* / *Praise the Lord.* }

2 The Persons { *Heathen* / *Nations* } { Iewes. / Gentiles. }

3 The Reason: For his { *Mercie* and *Truth.* }

Concerning the Exhortation.

הללו הללי

THe first word of this Psalm is *Hallelu*, derived frō the original of *Halal* which signifies to praise; with which word this Psalme also endeth; and thereunto is added this word *Iah*, which is one of the tenne attributes giuen vnto God.

So that *Hallelu iah* is asmuch as to say *Praise God*. In this sense it is vsed in the nineteenth of the Reuelation, as the song of our future blessednes, and of the Angells eternall *Iubile, Hallelu-iah, Saluation, and glorie, and honour, and power bee to the Lord our God.*

Verse 1

Duranus de ritibus Eccle-sia.

I haue made choice to intreate of this Psalme, first to fit the time. For, by the auncient order of the Church, *Hallelu-iah* might not bee sung in the time of *Lent*, from *Septuagesima* Sunday vntill Easter: but vpon occasion of ioy or some great benefits receiued; being an hymne of *Praise* and vniuersall exultation.

Aug. in Ps. 118.

But wee all here present, are abundantly enriched with spirituall and earthly blessings,

blessings, and the whole land enioyes such happie times as our forefathers neuer knewe.

Saint *Ierome ad Eustochium* writeth, that after long persecution, at what time the Christians obtained some rest, they rose very early to sing praises vnto Christ, & the watchword amongst them was, *Hallelu-iah*, that is, *Arise, let vs Praise the Lord.*

A word so sacred and holie, that Saint *Augustine* affirmeth, it was not not lawful, for any barbarous nation to translate it into their owne tongue: & thereupon, *Hallelu-iah* is still vsed in euery language, no other word so fitly expressing the ineffable glory, and vnspeakeable praise of God.

Aug. lib. 2. de doct. Chri. cap. 10. Hallelu-iah tantũ habet honorem vt in Hebraica lingua sit traditũ nulloq; alio sermoné translatum, ioh. Cassianus.

Secondly, I haue intreated of this Psalme in regard of the royall foundation of this free chappell of *Windsore*, dedicated to the continuall praise of God.

Diuers in our church, more curious then well aduised & truely religious, they haue and doe still, taxe our *Seruice and Booke of Common prayer*, tearming it (as *Barrow* doth) *A Collop of the meazeled hog*, taken

Barrow.

taken out of the Popes Portuise: conceiuing great offence at the reading and answering of the Psalmes, affirming it to bee *vnprofitable wasting of the time, a stagelike Dialogue, Tossing of Tennis balls*; and the singing of a Quire, *Penry* calles it *Baalismus*, saying, that it is lothesome vnto God to bee serued with such a dish; concluding and curtailing after their owne fancies, all the worship and seruice of God in a prayer and a Lecture.

T.C. pag. 108. sect. 4. Penry.

But there is no doubt, and it is apparent by the Scripture, that *Praising of God* is an especiall parte of worship due vnto his name: For it is meete, that wee should not onely seeke vnto God, and praye vnto him for benefites wee desire to receiue, but also ioye in his goodnes, & praise him when we haue receiued thē.

To praise God, that is, to extoll his godnes, mercie & power, to acknowledge his benefites, *to reioyce before him, and speake good of his name, to tell of his noble acts, and declare the wonders which he hath done and still doth for the Children of men*; this is required of vs, and this is most acceptable vnto God.

Psal. 68. 4 Psal. 100. 3 Psal. 105. 5

Ephes.

Ephes. 5.19. *Bee filled with the Spirit, ſpeaking to your ſelues, in Pſalmes and hymnes and ſpirituall ſongs, making melodie to the Lord in your hearts, alwaies giuing thankes for all things vnto God the father.* *Coloſ.* 3.16. *Let the word of God dwell plentifully among you, teaching and admoniſhing your ſelues in Hymnes and Pſalmes, ſinging with a grace in your hearts vnto the Lord.*

Bleſſed be God for euer, and praiſed bee our euerlaſting redeemer, whom we doe worſhip; for hee doth not require ἑκατόμβην which *Homer* ſpeakes of; Hundreds of bullocks, goates & rams, which *Salomon* did offer: hee lookes not for ſtreames of molten & liquid gold, which the Princes of *Greece* did preſēt vnto their oracles; nor for vialls of our owne bloud which *Sylla* did offer; hee will not haue our children, and the firſt begotten of our bodies, to bee ſacrificed vnto him in fire, as they did vnto *Moloſh*; nor as the *Indians* doe at this daye, to anoint our ſelues wᵗʰ rich perfumed oyle, & ſprinkling it ouer with the duſt and cinders of gould, to daunce in honour of the Sun riſing. Such coſtly, barbarous and heathenish

Homer Ili. lib. 3. 1 King. 8. 63 22000. beeues and 120000. ſheepe. *Porphir lib. de oraculis.* 2 King. 16. 3

Authour. de Bereo in the conqueſt of the weſt Indies.

thenish worship doth not the Lord require.

Psalme 50. verse 14. offer to God the Sacrifice of praise; And this sacrifice in the 13. to the *Hebrewes* and the 15. verse, is set downe to be, the fruite and calues of our lippes. The same which *Dauid* expresseth in the 147. Psalme, *O praise the Lord, for it is a good thing to sing praises vnto our God, yea a ioyfull and pleasant thing to bee thankfull.* And in the 47. Psalm and the first verse, *O clappe your hands together, let your songs bee of him, and praise him with the voice of melodie.*

Laudabo nomen Dei cum Cantico, et placebit super vitulum novellum producentem cornua et vngulas. Ps. 69 v. 31. & 32

This offertorie or sacrifice of praise, tooke beginning from the *Israelites*, amongst whom *Dauid* first of all penned Psalmes, set them to the harpe and other instruments, and appointed singers, who were clad in fine linnen; and while their sacrifices were offering, the priest tasted the wine, and powring a little vpon the Altar, presently the sonnes of *Aaron*, all the Priests, Leuites, and singers, stood vp, and with their instruments & voices, sounded altogether an offertorie or a song of praise; After which, *incurvatus est*

Alcuinus de diuinis officiis.

Zegedin. de cantu Ecclesiastico.

1 Chro. 15

eit Rex et omnes qui cum eo aderant : the king himſelfe with all there preſent kneeled downe, and hauing worſhipped God, and prayed, the Sacrifice was ended, and they departed.

In this manner, vpon benefites receiued to magnifie God, and praiſe him in ſinging and ioyfull thankeſgiuing, it hath beene the courſe and practiſe of the Church in all ages.

In the fifteenth chapter of *Exodus* and the ſecond verſe, After God had giuen to the *Iſraelites*, a wonderfull deliuerance from *Pharaoh* and his puiſſant army, *Moſes* their Generall with all his troopes, men, women and children, did reioyce and ſing, *I will ſing vnto the Lord, for hee is my praiſe, hee is my God, and I will prepare him a tabernacle; He is my fathers God, and I will exalt him.*

In the firſt of *Samuel* the ſecond chapter and ſecond verſe, After that God had giuen *Hanna* bleſſed iſſue, ſhe *ſing praiſes and ſaid, Oh there is none ſo holy as the Lord, there is no God like vnto our God.*

In the twentie one chap. of Saint *Mathew* and the ninth verſe, in honour and

praiſe

praise of the Messias, the children sung *Hosanna*, *Blessed art thou that comest in the name of the Lord, Hosanna in the highest.*

In the 19. chapter of Saint *Luke* and the 37. verse, All the disciples did reioyce, and *praise God* with a lowd voice saying, *Blessed bee the King that commeth in the name of the Lord, peace bee in heauen, and glorie in the highest places.*

Hieron. in Esaiam. c. 6.

In the 6. chapter of *Esay* and the third verse, The *Cherubins* sitting vpon the Mercie seate (as Saint *Ierome* saith) *iste ad istum et vnus ad vnum, inuicem se ad laudes Domini cohortantur*, One to one, and each to his fellow doth answer, *Holy, Holy, Holy, Lord God of Sabaoth, the whole earth is full of thy glorie.*

In the second chapter of Saint *Luke* & the 13. verse, in regard of the happinesse vnto all mankinde, by the benefite of Christ his Incarnation, a quire of heauenly Angells did sing an Anthem, *Glory to God on high, peace on earth, and good will towards men.*

In the fourth chapter of the *Reuelation* and the tenth verse, The fower & twenty Elders fell downe, & cast their crownes before

before the throne, singing, *Thou art worthy O Lord to receiue glory, and honour, and power, for thou hast created all things, and for thy sake they are and haue beene created.*

Lastly, in the 26. chapter of Saint *Matthew* and the 30. verse, when our Sauiour had finished the feast of his *Passeouer*, and celebrated the blessed *Supper of the Sacrament*, hee himselfe with all his Apostles, did presently sing and *giue praise* vnto God. Vpon which place S. *Chrysostome* commenting, saith, *Hymnum cecinit, vt nos quoq; similiter faciamus*; Our blessed Sauiour, after the celebration of the Sacrament, sung a *Psalme of praise*, that vpon euery occasion of Gods benefites, we also might learne to doe the like. Chrysost.

Saint *Ambrose* saith, that *Dauid* was more victorious, when hee daunced before the Arke in praising God, then when hee ouerthrewe *Goliah*.

Salomon was neuer more renowned, then when he with all his Peeres and people sung praises vnto God at the dedication of the Temple.

Theodosius Iunior, a most noble and religious Emperour, (whose court for holines

Socra. lib.7. cap.33. Nicephor. lib.14.c.13.

lineſs & integritie is reported by *Socrates* to haue bene like a *Monaſtery* or religious howſe,) after that word was broght him, that God had ouerthrowne *Iohn* his enemie, who affected the Empire; inſtantly, hee with his courtiers went to the publike Church, *et per mediũ circum populo cecinerunt*: & in his owne perſon, ſung thankſgiuing before all the people.

Thus wee are manifeſtly taught, both by precept and by example of *Patriarkes and Prophets*, men and women, children and elders, *Cherubins* and angells, our bleſſed *Sauiour* and his Apoſtles, with many other religious & Chriſtian kings, that it is not ſufficient, to heare the word, and praye for benefites wee deſire, but for thoſe wee haue receiued ioyfully to *ſing praiſes vnto God*.

It is a fond and falſe cauill of the *Browniſts*, to affirme, that the Miniſter is to vtter al that is ſpoken in the Church, and the people to ſay nothing, but onely *Amen*. For in the Scripture, the ſound of the multitude in *praiſing God*, is compared to the noyſe of many waters, and to the ſound of mightie thunders.

Reuel.19.6.

To

To praise God in singing Hymnes and Anthemes, the Quire answering one another, it is of great antiquitie, & long continuance in the Church. *Tertullian* in his second booke *ad vxorem* saith, *Sonant inter duos psalmi, et mutuo prouocant, quis melius Deo suo canat.* As the *Cherubins*, so they doe answer one another and incite each other to giue God praise.

Tertullian. *Franc. Georgius de Harmonia mundi. Alternis vocibus ad altitudinem acclamant.*

Saint *Basil* in his 63. epistle to the Quire of the *Church* of *Neocæsaria* saith, *This custome and order is now ratified in the Church, vt in duas partes diuisi alternis vicibus psallant*; *The Quire being diuided*, One side should sound vnto the other the holie *praise of God.*

Basil.

Philo Iudæus who liued in the reigne of *Nero An. Dom.* 50. in his booke *de vita contemplatiua*, speaking of the practise of the Church in his time, said, *Vnus ex omnibus consurgens in medio &c.* One standing vp in the midst of the *Quire*, begins the *Antheme*, and afterwards all the rest doe answere.

Philo Iudæus

Socrates in his sixt booke and eight chapter, and *Nicephorus* in his 13. booke and eight chapter, they doe both write and

Socrates. Nicephorus

and agree, that *Ignatius* the blessed Martyr, and disciple to Saint *Iohn* the *Euangelist*, was the first who ordained *Hymnes* and *Anthemes* in the East, and brought them into the Church of *Antioch*.

Augustine. From *Ignatius* and the Church of *Antioch*, as Saint *Augustine* writeth in the ninth of his Confessions, Saint *Ambrose* brought them into *Europe*, and caused them to bee vsed in the Church of *Milan*.

Cyrill. And *Cyrill* writeth, that *Athanasius* first brought singing into *Africk*, & vsed *Anthemes* in the Church of *Alexandria*.

Plin. lib. 10. Epist. 97. *Plinie* in a certaine Epistle to *Traian* the Emperour, writeth thus: *Multa Christianorum millia, consueuerunt antelucanos hymnos et Carmen Christo suo canere*: many thousandes of *Christians*, (saith hee) rising before day, did vse to sing *Hymnes* and *Ditties*, to the honour and *praise of Christ*. Vntill which time of *Traian*, it is plaine y to bee gathered, that Saint *Iohn the Euangelist* was aliue; from the *Incarnation* of our Sauiour Christ vnto this *Emperours raigne*, being 60. yeres and od moneths. In this maner *Anthemes*, *Hymnes* and *Songs of praise*, haue continued in the Church

Church, from the Apoſtles time vnto this daye.

Vpon theſe grounds of *Scripture*, *Example*, and *Antiquity*, the Church of *England* hath ordained in our *Liturgie*, that after *Confeſsion*, *Abſolution* pronounced, and *Prayers* made, all the Congregation ſhould either ſay or ſing the 95. *Pſalme*: *O come, let vs ſing vnto the Lord, Let vs heartily reioyce in the ſtrength of our Saluation.* Againe, after the firſt chapter read, wherein wee doe heare of the wonderfull workes of God; and the ſecond chapter, wherein wee doe vſually heare of the great miracles & rendar compaſsion of Chriſt vnto mankinde, then wee ſhould ioyfully ſing, *Te Deum laudamus*; which Canticle was penned by Saint *Ambroſe*, and Saint *Auguſtine*, and euer ſince with great reuerence retained in the Church.

Dacius Epiſc. Mediolanenſ. in Chron. lib. 1. c. 10.

This Solemnitie and reuerence, in *praiſing God* by *Singing* and *inſtruments*, if the reformed Churches in *France* had not ſo haſtily aboliſhed at the firſt, they had wonne many thouſands vnto them, which through their naked carriage in the worſhip

worship of God, fell from the profession of the gospell.

Lactantius. *Lactantius Firmianus* in his sixt booke *de institut.* and 26. chap. saith thus; *Si voluptas est audire cantus et carmina, dei laudes canere et audire iucundissimum est*: If it be delightfull to heare songs and sonnets of mortall mens actions; to sing the euerlasting praises of God, must needs bee most sweete and comfortable.

Pliny Iun. *Plinie Iunior* in his tenth booke & 67. Epistle, speaking of this parte of gods worship, hath this excellent saying; *Excitat animum, cupiditatem ardentem emollit, sopit insurgentes ex carne affectiones, erigit animam, et cogitationes malas expellit.* Singing and praysing of God, by *Hymnes* and *Psalms* with great varietie, it rouseth vp our Spirits, it pacifieth our inordinate desires, it watereth and cooleth our troubled and boyling affections, it driueth away euill and earthly cogitations, it doth elevate the minde to deuout and holy thoughts, and it raiseth the sowle to the contemplation of celestiall ioyes.

Greg. Nazi. For as *Gregory Nazianzen* saith, in his fortieth Oration in *Sanctum Baptisma*,

Psal-

Psalmorum Cantillatio cœlestis gaudij præludium est. Church Musicke is a very resemblance of the Ioyes of heauen.

O how often (said good Saint *Augustine*) *haue I wept for ioy, when the sweete hymnes of thy praise haue sounded in mine eares; et illiquebatur cor meum*, my heart melted, and drops of heauenly passions distilled into my soule: *Suspirans tibi et respirans*, sighing & longing after thee, I was ouerioyed in Spirit, and wholly ouercome with the fragour of thy sweete ointements. *Aug. lib. 9. Confess. c. 6.*

In vsing this christian exercise, we doe not place any merit, nor *iustle* out *the word of God*, as some troublesome spirits haue affirmed; *sed preces et scripturas interponimus*, wee ioyne therewithall prayer, reading and preaching of the word, that so, both the people may bee edified, and God also may be glorified.

I conclude this point with the saying of good Saint *Augustine*, in his 119 Epistle *ad Ianuarium*; *Sine dubitatione faciendum est maximè illud, quod etiam de scripturis defendi potest, sicut de hymnis et psalmis canendis: Nam et Christi et Apostolorum* Augustine.

tolorum habemus et præcepta et exempla. Without all queſtion we my boldly do that which the Scriptures doe warrant as ſinging hymnes and Pſalmes; whereof wee haue both precept and example of Chriſt and his Apoſtles.

Geminatio rei eiuſdem intentionem habet et animi ardorem. Muſcul.

Here (as you ſee) *ſicut incipit, ita terminat.* In this Pſalme, he doth three times ingeminate the *praiſe of God*, intimating vnto vs, that this *One is the onely ſeruice.* God is α and ω, the beginning & the end, hee giueth both the will and the deed; the will to begin, and the deed to finiſh: *et primitiæ et decimæ debentur illi:* both the firſt fruites of our lippes, & the tenths are due to him.

Phil. 2. 13

Aug. in pſ. 8.

Incipiendum cum Deo, et deſinendum cum eo: To praiſe him, is the firſt thing that we muſt begin with, and the laſt that wee muſt conclude with.

Pſal. 34. 1

His praiſe muſt euer be in my mouth. Wee muſt praiſe him, when wee are abroad, following our delights in the fields, for it is hee that maketh the vallies to ſtand thicke with corne. Wee muſt praiſe him for our ſolace and content at home, for it is hee *that ſtilleth the rage of*

Pſal. 65. 14

Pſal. 89. 10

the

the Sea, the noyſe of the waues, & the madnes of the people. Wee muſt praiſe him for his protection in the daye, for it is hee *that bleſſeth* both *progreſſe and regreſſe, our going out and comming in:* Wee muſt praiſe him for benefits receiued, for dangers eſcaped in the night ſeaſon vpon our beds: for as *Iob* ſaith, *It is hee that giueth vs ſongs in the night.* By, *him through him, and for him, are all things; and therefore, Halleluiah, praiſes now, thankeſgiuing ſtill, and glory bee giuen to him for euermore.*

Iob 35.10

Rom.11.36

The Persons; *All.*

The second point is concerning the Persons, who are to praise the Lord; ἐθνὴ καὶ λαοὶ, The heathen and the Nations, the Gentiles, and the Iewes.

Lyranus. Muiculus. Hugo Cardin. Marlorat. Palanterius.

SO is it expounded of most writers: as in the second Psalm and the first verse, *Why doe the heathen rage, and the people imagine a vaine thing*, the one attributed to the Gentiles, the other to the Iewes.

In the last verse of the Psalme before, the kingly prophet said, *that he would pay his vowes, and praise God in the middest of Ierusalem.* Whereupon, least it might be conceiued, that the place of Gods worship should euer continue onely at *Ierusalem*, and that no other people might doe him seruice, but onely the *Iewes*; In this next Psalme and next verse following, he said, *Praise the Lord, All, all* nations: all people, indifferently, vniuersally, all are to praise him.

It is apparant by the whole course of the

he *Scriptures*, that ther was in times past, betweene the Iewes and the Gentiles, *vetinianum odium*, an inueterate and deadly hatred.

In the 7. chapter of *Deuteronomy* and the second verse, the Iewes were forbidden by God, to make any couenant with the *Gentiles*, or to haue any compassion on them.

The Iewes, whom God had honoured aboue all Nations of the earth, hauing receiued circumcision, the signe and seale of Gods fauour, that hee for euer would bee their God, stood so highly vpon their priuiledges, and great immunities, that whosoeuer was not circumcised, it was vnlawfull for him, either to eate with them, to marie with them, or to partake with them in the worship of God, or in their sacrifices. This doth *Iosephus* very plainely shewe, in the third booke of his *Antiquities* and last chapter; where hee reporteth, how certaine Nobles and great Peeres came from beyond the riuer *Euphrates*, for no other purpose, but to honour the Temple at *Ierusalem*, and to offer sacrifice to the God of *Israel*; where Iosephus.

after a long and tedious Iourney, with great danger and much charges, they were sent away, without their purpose, in disgrace; the *Iewes* holding all the people of the world, but onely themselues, vnworthie to bee partakers of their worship, or to sacrifice in their Temple.

So highly were the *Hebrewes* onely in Gods fauour, for *Abraham*, *Isaac* and *Iacobs* sake; so great was his affection towards them, that the Scripture saith, *They were as deare vnto him as the Bracelet of his right arme, as the Signet of his right hand, and as the apple of his eye.*

Fowre hundred and seuentie yeeres together *Ierusalem* was Gods diamond, the Iewell and Center of the world, the ioye of the whole earth, the Paradise of Gods delight. In the 132. Psalme, the Lord protesteth out of his loue and faith, *In Ierusalem shall be my name for euer, this is my rest, here will I dwell.* At *Ierusalem*, the place of Gods seruice was setled; the Ceremonies reuerend; the Sacrifices rich; the feasts solemne; the Temple renowned, and the presence of the *Arke* most glorious.

By

By reaſon of theſe high and extraordinary fauors, as the *Greekes* accounted all people *Barbarians*, who were not of their owne countrie and language; So the *Hebrewes* accounted all other people heathen, who were not of their owne name and Nation.

In this Pſalme, *Dauid* in the ſpirit of prophecie foreſeeing, that which *Ieremy* ſaith, *That the Gentiles ſhould flocke vnto Chriſt frō the vttermoſt partes of the earth*; Ier.16.19 foreſeeing, that Iesus Chriſt the ſauiour of mankinde ſhould come to redeeme the whole world, and that by the euerlaſting ſacrifice of his bloud, both *Iewes* and *Gentiles*, *Greekes* and *Barbarians*, *All*, as many as beleeue, ſhould bee receiued vnto mercie; hee exhorteth that all diuiſion and diſcord laide aſide, *All people* ſhould ioyne together in gods ſeruice, & with one heart and voice, (as the people of one God,) *praiſe* gis glorious & bleſſed Name.

For whereas this word *All*, is twice vſed; the meaning is that the Church of God ſhould not euer bee bounded within narrow precincts, as the Church of

the *Iewes* long agoe was, but that the Lord would inſtall his *Sonne* with kingly royalties, *giuing him the heathen for his inheritance, and the vttermoſt part of the earth for his poſſeſſion:* And as Saint *Paul* ſaith to the *Coloſſians, That Chriſt ſhould bee preached to euery creature; and an euerlaſting goſpell publiſhed to euery Nation, kinred, tongue, and people.*

Psal. 2. 8

Coloſſ. 1. 23

Thereupon (as *Thomas Aquinas* the learned ſchooleman well noteth) *Communiter omnes inuitat, et genera Singulorum et ſingulos generum. All,* in the largeſt extent, if it were poſsible; *All* the people vpon the face of the earth, to ſing praiſes to the honour of *Chriſt Ieſus.*

Tho. Aquin. part. 2. quæſt. 83. artic. 6.

Now although it bee true, that God being in all places, his worſhip may not bee reſtrained to any one place; but *whoſoeuer* lifteth vp a pure heart in a true faith, the Lord heareth him, in any place *whereſoeuer*; for as *Baſil* ſaith, *Non locus ſed intentio exigitur*; It is not the place, but the inward affection which is required; Yet in the daies of proſperitie, when God hath giuen reſt vnto his people, and flouriſhing peace vnto his church, then the

Baſil in exhort. ad Bap. et panitentiam.

the Scripture doth warrant vs, that the Lord delighteth to bee called vpon in publicke manner, and that *All* ſhould preſent themſelues before him, and giue him *praiſe*.

Herevpon, the worſhip of God remayning in the families of the *Patriarkes*, the firſt place of Gods praiſe and worſhip, was called *The houſe of God*: as in the 28. of *Geneſis* and the 17. verſe *Iacob* ſaith, *This is the houſe of God and the gate of heauen*. So alſo is it called in the 23. chapter of Saint *Mathew* and the 17. v. ναὸς, ἀπὸ τὸ ναίειν, which ſignifies to inhabit, becauſe God is ſaid to dwel in the congregation of his people. Gen. 28. 17

Tertullian de Idololatria. cap. 7.

Afterwards, the Lord himſelfe commanded the *Tabernacle* to be made, to wch his people ſhould publiquely reſorte. In the holy tongue, the word *Tabernacle* doth ſignifie an holie viſion, becauſe in the *Tabernacle*, it pleaſed the Lord to manifeſt himſelfe and to bee ſeene. Exod. 25. 8

מקרא

Tabernaculo ſucceſſit Templum (ſaith Saint *Auguſtine*) After the Tabernacle the *Temple* did ſucceed: ſo called, either a *Contemplando*, or *Quia tectum amplum*, a ſpa-

Aug. lib 7. quæſt Super Indic. c. 16. Iſidor l. 6. 15. cap. 14.

a ſpatious place for the receiuing of *All*.

Durand. l. 1. c. 1. de Eccle.

Fourthly, it came to be named Συναγωγὴ, of σὺν and ἀγωγὴ, which is *Coadunatio*, an aſſembling or knitting together, becauſe in publike congregations, the hearts and tongues of *All*, ſhould ioyne together as one.

Now as before the coming of Chriſt, the generall place of Gods worſhip and praiſe was called *The houſe of God, The Tabernacle, the Temple, and the Synagogue*; So after Chriſts aſcenſion there were giuen vnto it 4. other attributes.

The firſt was *Martyrium*, that is, A place of confeſsion, or *Confeſsionarie*; which name (as *Euſebius* writeth in his fourth booke *de vita Conſtantini*;) was giuen by *Conſtantine* the great, who vpon Mount *Caluary* where our Sauiour was crucified, built a goodly Temple, and (*quia caput Martyrum ibi paſſus eſt*) becauſe Chriſt the head of all Martyrs did there ſuffer, hee called it *Martyrium*, of μαρτυρεῖν, to confeſſe or witneſſe: teaching vs all, that in Gods houſe, euery one with his voice ſhould witneſſe and confeſſe the name of Chriſt.

Euſebius.

Theodoret l. 1

Aug. in pſ. 63

Tertul. in lib. de Corona militi.

After-

Afterwards, when great *Cathedralls* were erected, by Christian Emperours and other religious kings, to the honour of Christ, the Church (as Saint *Augustine* saith in his first booke and fourth chapter *De ciuitate Dei*) was called Βασίλειον, of Βασιλεὺς, asmuch as to say, *The greate Kings Court*, where honour was giuen to the euerlasting king of heauen.

Augu. Isidor. lib. 15. c. 14.

Thirdly, of Κύριος it came to be cald Κυριακὸν, *Dominicum*, an habitation or palace consecrated to the mightie Lord.

Lastly, from the East church it came to bee called ἐκκλησία, of ἐκκαλέω, which is, the calling out of an assemblie; In which sense it is often vsed by *Demosthenes* and *Xenophon*, and so is it frequent in the Scriptures; as in the nineteenth chap. of the *Acts*, where it is taken both for the assembly of the persons, and also for the place.

Demost. in orat. de coron. Xeno. de hist. graeca lib 5. V. 31. & 39

All these titles plainely import, that as God commaunded, and religious kings erected publike Temples and churches, so by publike and great assemblies the Lord doth delight especially to bee praised.

Sozomen

Sozomen. Socrates.

Sozomen in his fift booke and eighth chapter, and *Socrates* in his first booke and fourteenth chapter, affirme, that *Constantine* the greate caused *portatilem Ecclesiã*, a great Paulion or portable Church to bee made and caried about with him in his progresse, that so hee might neuer want a conuenient place for the publike praise of God.

Phi. Iudæus lib. de supplicum vertut.

Philo Iudæus doth write, the zeale of the first Christians to bee so greate, that at their owne proper costs and charges, they builded Chappels & Oratories in the fieldes, that so they might worship & praise God in publike assemblies.

There be *mentall prayers*, and praises, in priuate, whereſoeuer wee become and are alone; and there are *prayers* and *praises in generall*, when whole armies, great assemblies, all the inhabitants of a citie, and mightie congregations, for publike benefites, doe giue open and publike praises vnto God. Wich Seruice of all others is most pleasing and acceptable vnto him. There is nothing doth so strongly glue and fast knit together the hearts of men, as the band of faith, and con-

conformitie in religion: Againe, there is nothing doth cauſe ſuch ſecret hatred and mortall hoſtilitie, as difference in diſcipline, and diuerſitie of Religion.

Therefore it is a moſt noble and Chriſtian courſe, and worthie of eternall memorie, by all good and gentle meanes to reforme the Churches of *Scotland* and *Ireland*, to reſtore their Byſhopricks, to repaire their monuments, and ſo to bring thoſe auncient kingdomes, to the true and Catholike diſcipline of the Church; that as wee bee the Subiects of one king, ſo wee may bee the people of one God, and praiſe him in one and the ſelfe ſame vniuerſall manner.

Amor animorum vnio Aug.

Vis amoris in vnione conſiſtit: the excellencie of Chriſtian and brotherly loue doth conſiſt in vnitie and the generall conſent of minde.

Greg. Nazianz in orat. ad patr.

To this purpoſe *Gregory Nazianzen* ſaith, *A faire & goodly orchard is more excellent then one plant, the whole body of the heauens, with the beautifull rayes and faire ornaments thereof, is more delightfull to behold then any one ſtarre:* So the generall aſſemblies, and vnitie of Gods people,

All

All in one manner, *All* in one order, *All* at one inſtant, *All* with one conſent and vniuerſall ſound, ſinging and praiſing God, their ſoules rauiſhed with ſpirituall Ioye, peircing the heauens, ſhowting about the throne of God, rebounding euerlaſting honour to the glorious Redeemer of the world *Chriſt Ieſus*; this prayſing of God, this vniforme conſent and coniunction of ſowles, is like innumerable bonefires of odoriferous ſpices, flaming from a thouſand mountaines, ſweetening the earth, and perfuming the very heauens.

This doth plainely appeare, in the ſecond of the *Chronicles* the fift chapter & the thirteenth verſe: where it is recorded, that when King *Solomon* with all the nobles of *Iſrael*, the people, the prieſts and Leuites, did praiſe God with two hundred thouſand trumpets, & fortie thouſand inſtruments of muſicke, (as *Ioſephus* writeth in his eight booke and ſecond chapter;) *All* theſe making *one* ſound and being *All* as *one*, praiſing God & ſinging, *For hee is good, he is good, and his mercy endureth for euer*; ſo pleaſing

Ioſephus.

was

was this vnto the Lord, that hee vouchsafed to descēd in a clowd, al the Temple was filled with his glorious presence, and their hearts all filled with religious ioy.

Now whereas the *Prophet* saith *All*, I conclude with the Apostle, *Is God the God of the Iewes onely, and not of the Gentiles? is he the Hebrewes God and not ours?* Yes verily; By this word *All*, wee may perceiue, that hee, who is Lord of *All*, is rich vnto *All* that call vpon him.

My text hath here πάντα & πάντες; and in the third chapter to the *Romans* and the 22. verse, there is εἰς πάντας καὶ ἐπὶ πάντας; Therefore, (as *Dauid* saith, *All*, All are to praise him, because vnto *All*, for *All*, and vpon *All*, hee hath shewed mercie. Through faith and the Spirit wee are *All* made one bodie in Christ, from wch if we be cut off, ther is no Christian comfort, there is no saluation to be looked for.

Therefore, let euerie Christian take heed and beware, how hee doth seuer himselfe from the communion of Saints; Let no fancie about Ceremonies, no blind affection to any forraine Church, no singular

gular conceit of pride, nor humorous contrariety, let nothing remoue vs, frō the vnitie of the Church, nor from the blessing of the publike congregation.

Wee haue *one* Lord and *one* Gospell, *one* faith and *one* Baptisme, *one* Church and *one* Discipline; Therefore with *one* heart and voice, let vs *All* reioyce in his name, and delight in his *praise*; which purpose the Lord keepe in our hearts, and in the hearts of our childrens children after vs for euer.

It remaineth in the third place to intreate of the *Motiues*, why all nations are to praise God; which is here set downe, *for his mercy, and for his trueth.*

Verse 10 Very often in the scripture are these two ioyned together, *Mercie* and *Truth*; Verse 2 as in the 85. Psalm, and in the 89. Psalm, Verse 3 and the third chapter of the *Prouerbes*; But aboue all, most plainely is this text expounded, in the 15. chapter to the *Romans* and the eight verse, *Iesus Christ was a Minister of the Circumcision, for the* Truth *of God, to confirme his promises to the Iewes, and let the Gentiles praise God for his* Mercie. ai n

Saint *Ierome* expoundeth it thus; In that our Sauiour came to the Iewes, (to whome hee was often promiſed) it was for his *Truth*; In that he came to ſaue the *Gentiles*, (to whom there was no promiſe made) it was his *Mercie*. God, a hee is the father of *Mercies, et miſerator et miſericordia*; So hee is the God of *Truth, et verus et veritas*, for all *his waies are done in Mercie* and *Truth*. *Hieron in Pſa.85.10*

To vs the Gentiles remoued farre off, the Lord hath extended *Mercie*. To the *Iewes* his owne people, all his promiſes haue been performed in *Truth*: *Iewes* and *Gentiles*, both beleeuing, are both one: for in Chriſt, *Mercie* and *Truth* are met together: *Truth* to his owne in the Lawe, *Mercie* to all without exception in the Goſpell.

The learned Schoolemen reduce all the attributes of God *Communiter ad duo*; to his *Mercie* and to his *Truth*. The Prouidence of God, his bountie, his wiſedome, his goodnes, his grace and louing kindenes, are all contained in his *Mercie*; & therefore, *O quantus miſericors! how is hee to bee praiſed for his Mercie!* On

the other side, Gods power, Greatnes Indignation, Maiestie and Iustice, be ing all referred to his *Truth*, *O quant verax!* how is hee to *bee praised for h* Truth! *Sine in ijs quæ promisit iustis, fi in his quæ minatur impijs*, either touchin those comforts, which he doth promi vnto the godlie, or those Iudgement which hee doth threaten against th wicked.

Aug. in Psal. Eundem.

Fraise the Lord for his Mercie. What i Mercie? *Misericordia est mitigatio cordis miseriæ. Zanchius* in his fourth booke *de diuinis attributis* and fourth chapter, de fineth it thus; *Misericordia est opus ex amore, cum cordis hilaritate, miseris præsti tum*: Mercie is a worke of meere loue willingly shewed to such as are in ex treme miserie.

Zanchius.

The *Mercie* of God shall the better ap pear, if I shall a little declare vnto you the great miserie wherein the Gentiles, and euen our forefathers heretofore were. Amongst all the sorowes & punish ments, incident to the life of man, there is none greater nor more grieuous then blindenes.

In

In man there are three lights:

The light of the bodie, which is the *eye:*

The light of the minde, which is *vnderſtanding.*

The light of the ſoule, which is *Faith.*

In the ſecond of the *Kings*, the ſixt chap. the *Aramites* being ſtriken blinde in bodie, they were led they knewe not whither, euen to their owne deſtruction. The benefit of the light being loſt, the comfort of this world is gone.

Secondly, to be diſtracted in minde, & void of reaſon, is a moſt woefull miſerie. In the ſeuenteenth chapter of Saint *Matthew*, The father, whoſe ſonne was Lunatike, came to our ſauiour, kneeled down and cried out, *Haue pitie, Haue pitie on my ſonne, for hee often falls into the fire, and into the water, and is lamentably perplexed in minde.*

Thirdly, a man that is blinde in ſoule, there is no ſinne ſo haynous, no idolatrie ſo hatefull, but hee will commit it though it bee to the murdering of his owne children.

So that, if a man haue not the benefite

of the light, by the *Eye* to guide his bo-
die; Nor the light of *Reason*, by *vnder-*
standing to direct his actions; nor the
light of *Faith*, by the knowledge of God
to informe his soule; If all the light that
should bee in him bee darkenes, *O how*
great is that darkenes! Such was the mise-
rie of the heathen, such was their palpa-
ble blindeneſs.

Thirdly, their *bodily eyes* were ful of al
kinde of ſin & Idolatry, they did not look
Pſal.135.18. vpon the right obiect. As the *Pſalmiſt*
ſaith, *They who made thoſe Idoles were like*
vnto them: they had eares and heard not, they
had eyes and ſawe not, neither was there any
vnderſtanding in them.

For in regard of *Reaſon*, the *eye of the*
Rom.1.22 *minde*, Saint *Paul* ſaith, *When they thought*
themſelues wiſe, they became fooles, worſhip-
ping the creature, and forſaking the Creator
who is bleſſed for euer.

Laſtly, in regard of *Faith*, the *eye of the*
Soule, whereby wee looke vpon heauenly
things, the light thereof was wholly
darkened. They knewe not their *Maker*
whoſe image they did beare: They knew
Act.17.28. not the *Creator of heauen and earth*, in

whom

whome both wee, and all other creatures, doe *liue and moue and haue our being:* They knewe not the Lord *of glory, Christ Iesus,* the Redeemer of mankinde: The Scripture calleth them *Swine* and *Dogs*, *Nolite dare sanctum canibus:* They liued according to the course of nature like beasts, and might iustly bee compared to the beasts that perish. Mat. 7. 6

This was the estate of the people in all countries round about vs; and such were our naturall countrymen, the inhabitants of this land. Darkenes couered their mindes, & grosse darkenesse their soules. *Inuenerunt artem efficere Deos, et quoniam animas facere non potuerunt, euocarunt animas Dæmonum.* Euery man fitted himself with a God, out of the forge of his owne braine. *Quot rerum nomina, tot Deorum numina.* There were as many Gods, as there were names giuen to naturall things. *Aug de ciuitat. Dei.*

It is the wonder of all wonders, and an argument to confound the greatest Atheist in the world, to consider how the vnderstanding and naturall instinct of man did search and runne through all *Aug de ciuitat dei lib. 8. cap. 24. Omnium mirabilium maior est admiratio eorum.*

the creatures, prying into the heauen aboue, ſounding the bottomes belowe rowzing and ranſacking height & depth to finde out the *Diuine eſſence* and euer laſting being, which was to be worſhipt Their Gods were innumerable.

2 King. 23. 11. They did ſacrifice, in fire, horſes and chariotts vnto the Sunne.

Ier. 7. 18 They did bake cakes to the Moone the Queene of heauen, and worſhipped the whole hoſte of the Starres.

They had for Gods, *Allet* and *Tuot* *Beelzebub* and *Moloch*, *Remphan*, *Dagon* and *Melchom*, *Aſhdod* and *Niſroth*, *Bel* and *Baal*, *Mæna* and *Cloacinus*, *Ops* and August. 10. *Priapus*; *adeo vt pudenda virilia colerentur* as Saint *Auguſtine* ſaith in his fourth booke *De ciuitate Dei*, and fifteenth chapter.

They worſhipped the Images and carued Idoles of *Bulls* and *Calues*, *Leeks* and *Onions*, *Cats* and *Crocodiles*, *Serpents* and *Owles*, *the garbage and refuſe of Creatures.*

Plato in Minoe. Lucian in Dialog. Ganymed. To *Saturne* they did offer *young boyes* to appeaſe his crueltie.

To *Iupiter a Lamb* for his integritie.

To

To *Pallas* they ſacrificed *a Virgin* for the puritie of wiſedome. *Herodot. in Melpom.*

To *Iuno* the Goddeſſe of Mariage, an heyfer for fertilitie. *Virg. Aeneid lib. 4.*

To *Neptune*, a Bull, for the roaring of the Sea. *Homer Odiſ. lib. 5.*

To *Apollo* the Sunne, an *Horſe* for ſwiftnes. *Ouid. lib. 1 Faſtorum. Virg. Georgi. lib 2.*

To *Bacchus*, *a Goat*, for ſweetnes of the milke and pleaſantnes of the grape.

To the *Moone*, an *Hart*, for the vncertaine wandring of that planet. *Ouid. lib. 1. Faſtorum.*

Otaca mortalium Dementia! O the infinite and endleſs error of mortall men! without the light of Faith, and direction of the bleſſed word of *Truth*, *Erranti in via nullus eſt terminus*; There is no end of ſtraying from God.

Tullus Hoſtilius put Feare and Paleneſſe in the number of his Gods. *Epimenides* erected ſhrines and altars to Impudencie and Contumelie; and the people of *Rome* vnto Ruſt, and to the Ague; vnto *Terminus*, for their land markes in the fields, and vnto *Stercutius*, their God for dunging of their lands. *Lactantius* taxeth the *Grecians* as ridiculous, for hauing *Clem. Alexa. in protrep.* *Lacta de falſa relig. lib. 1. cap. 10.*

Mutam Deam, a dumbe Goddeſſe.

The Gods of the Nations haue beene multiplied as the ſands of the Sea: *Nec turba Deorum Talis vt eſt hodie.* There were not wont (ſaith *Iuuenall*) to bee ſuch a World of Gods as are now adaies.

Plin lib. 9. cap. 10.

The *Troglodites* (as *Pliny* writeth) they worſhipped *Snayles*: The *Phœnicians*, *Snakes* and *Serpents*: The *Lacedemonians*, dedicated a Temple to Feare, & another to Laughter.

Strabo lib. 17 Geograph. Effigies ſacri nitet aurea Cercopitheci. Iuuenal. Sat. 51.

Strabo reporteth, that the *Ægyptians* worſhipped an *Ape*: The *Syrians*, a *Doue*; The Citizens of *Delphos*, a *Wolfe*: The *Thebans*, a *Weſell*.

To come a litle nearer to our ſelues:

In *Scotland* they worſhipped *Mars* the God of warre.

In *Cornewall*, *Mercury* the God of traffike and Marchandiſe.

In *Bangor* of *Wales*, *Minerua* the Goddeſſe of wiſedome.

In *Eſſex*, at *Maldon* (then called *Camalodunum*, & King *Cunobelinus* royall ſeate) there was the Temple of *Victorie*.

At *Bathe*, the Temple of *Apollo*.

At *Leiceſter*, the Temple of *Ianus*.

At

At *Yorke*, (where Saint *Peters* Church is now,) the Temple of *Bellona*.

And at *London*, (where Saint *Pauls* Church is now,) the Temple of the great Goddesse *Diana*.

The *Saxons*, the auncient inhabitants of this land, (such was their heathenish superstition) they gaue diuine worship to an Idole called *THOR*, setting him forth as the Poets did *Iupiter*, with a Scepter in his hand; and him they held to be the God of lightening & thunder; of which word *THOR*, the day of his worship hath euer since beene called *Thursday*. Thor.

They reuerenced an *Idole* called *Woden* the God of warre; to whome they sacrificed Mans bloud: and of *Woden*, the day of his worship came to be called *Wednesdaie*. Woden.

They bowed themselues, and gaue diuine honour to an Idole called *Frea*, as to *Venus* the frelike Goddesse of pleasure; of *Frea*, naming the daye of her worship, *Friday*. Frea.

In *Aprill*, consulting of holie & waighty affaires, they sacrificed to an Idole tearmed

Eo-oſter.

tearmed *Eo-oſter*, whereof the ſame ſeaſon to this day is called *Eaſter*. At which time, their *Druides* and *Auguſtales*, (idolatrous Prieſts) did prophecie, and foretell the euent of their warres, by viewing the intrailes both of men and beaſts: and vpon their Altars, placed in darke and thicke woods, did ſacrifice the bloud of captiues, diuining alſo of future euents by the neighing of horſes; wherevpon, the *Saxon Princes* doe ſtill blazon the *Horſe*, and carie it in their colours vnto this daye.

Camden Middleſex de Cœnobiis.

Aboue all others, the *Romanes*, together with their victories receiuing the Gods of all Nations, they had a Temple called παντθεων; a very ſhoppe and warehowſe of all kinde of Gods. Inſomuch that, *Pilate* being baniſhed into *France*, and troubled in his conſcience, that hee had vniuſtly giuen ſentence againſt *Chriſt* the Lord of life, hee wrote very earneſtly to the Senate of *Rome*, that they would be pleaſed, to regiſter *Chriſt Ieſus* amõgſt the number of their Gods. Whereof, when they had deliberately conſulted in a full Senate, they returned anſwer, that they had

Plin. lib 36. Cap. 13.

Euſeb. Eccleſ. hiſtor. lib. 2. cap. 2.

Niſi homini placeat Deus non ſit Deus.

had Gods enow; *Et inter tot Deorum turbam, verum Deum reiecerunt*: amongſt the endleſſe & ruſtie rabble of their vaine and falſe Gods, they refuſed the true God *Chriſt Ieſus*, the Lord of glorie. Such was their palpable blindneſſe, ſuch was their lamentable miſerie.

Now when there were three hundreth *Iupiters* at *Rome*, (as *Tertullian* writeth that *Varro* noteth,) and thirtie thouſand ſtrange and ſeuerall Gods throughout the world, as *Heſiodus* obſerued, when they worſhipped in this Iland ſuch bloudy & monſtrous Idoles as you haue heard; * *Cordi fuit Deo noſtra miſeria*: God in meere mercie looked downe vpon our forefathers.

Tertull aduerſ. gentes cap. 14 Triginta millia Deorũ in orbe terrarũ fuiſſe culta quod et vates aſſerunt. Heſiodus. Hieron in Eſaiam.

** Caelius Rhodigin.*

As *Theodoret* writeth, and is generally receiued by conſent of all, Saint Philip the Apoſtle of the *French men*, ſent hither *Ioſeph* of *Arimathea* that noble *Hebrew*, and he firſt publiſhed the name of Chriſt in this land. A while after, *Simõ Cananæus* was ſent hither by other of the Apoſtles; and *Ariſtobulus a Romane*, of whom Saint *Paul* makes mention in his Epiſtles. Within twelue yeeres after the Aſcenſion of

Polyd in Angl lib. 2.

Rom. 16 10

of our Sauiour, diuers Christians of *Rome* and schollers of the Apostles, (by reason of intercourse with the *Romanes*,) spred the name of *Christ* throughout this countrie. After that, *Eleutherius*, the fifteenth Bishop of *Rome*, sent hither *Fugatius* and *Damianus*; After them, *Augustine* the Monke was sent hither by *Gregorie* the great. All which, succeeding one another, ouerthrew the worship of their heathenish Idoles, spred the name of *Christ*, preached the Gospell, perswaded the Nobles to Christianitie; insomuch that in the yeare 180. this Iland had the honour to haue *Lucius Leuer Maur*, the first Christian King that euer was in the world.

Chron Pantaleon. Polyd. in Ang. lib. 2.

Greg lib. 8. Epist. cap. 7.

Poly in Aug lib. 2.

O Praise the Lord: For euer since hath his *Truth* beene confirmed, and his *Mercies* multiplied, and more and more powred vpon vs. Through the profession of the Gospell, which sounds nothing but *Mercie* and *Truth*, hee hath brought vs to bee a warlike Nation, a rich people, a Kingly priestehood, a ciuile and Christian generation vnto him for euer.

Let

Let no man then vpbraide another, with the wants, inciuilitie, and plainneſſe of his country: It hath beene the *Mercie* of the Lord to vs, and in his good time it ſhall bee his *Mercie* vnto others.

The time was, when the inhabitants of this land did liue, as the wilde *Indies*, painting their naked bodies, and ſtayning them with ode.

A King of this land, was caried naked in triumph at *Rome*, his lockes hanging downe beneath his ſhoulders, wearing a chaine of Iron about his necke, and another about his middle, as hee did vſually liue and goe. *Catactatus Camden in Middleſex.*

The time was, when husbandry and tillage was not knowne, but they liued with milke and ſuch as nature afforded; when they couered their nakednes with beaſts skinnes; when they had no other howſes but ſtakes, reeds, and boughes faſtened together in a circle: when there was no coyne in the Land, (as in the time of *Auguſtus*,) but the *Brittanes* did exchange and trucke with the *French*, for iron rings, Iuorie boxes, glaſſes and ſuch like trinkets. When this our land was thus

thus prophane and barbarous, that there were in it more Idols and wilde beasts, then Christians; then did the Lord shewe *Mercie: mira suauitate rigauit corda*: he did open the very bowells of his compassion vnto vs: *Quod instituit multitudo erroris, abstulit via veritatis; quod instituit incredulitas, abstulit fides; quod instituit à cultu Diuinæ religionis auersio, abstulit ad vnum verum Deum sanctumq; conuersio.*

Aug. de ciuit. Dei lib. 8. cap. 24.

In stead of many, God established one king; The worship of base Idoles was turned to the diuine honour of the God of heauen: *Archiflamines* & *Druides*, were conuerted into *Bishops* and *Preachers*: Superstition to true Religion; and Temples vowed to prophane Gods were consecrated to the seruice of *Christ Iesus*.

Consider truely, what this land was, and looke vpon it now. Neuer, neuer was *England* lesse trauelled with incõbrances of warre, neuer more decked with ornaments of peace; Neuer was this kingdome more illustrious in the worship of God, in the trueth of Religion, in good and excellent lawes; neuer more rich in warlike furniture, sumptuous buildings, and

and abundance of all good things.

The Lord is present with vs in a cloud of blessings; *Peace*, and *Plentie* and *Pleasure* and *Gladnesse of heart: Feastes of Loue, Songs of praise, and triumphs of ioy*: and all for the *Mercie*, for the *Mercie* and *Truth*, which the Lord hath shewed vnto his Anointed, to his posteritie, and to his people for euer.

And now, O gratious Lord, Creatour of heauen and earth, who in performance of thy *Truth* hast opened vnto vs the riches of thy *Mercie*; Alas, what are wee, and what is our obedience towards thee, that thou shouldest bee thus mindefull of vs? Behold, the heauen, and the heauen of heauens is thine, and yet amongst all the mightie Nations of the earth, thou hast chosen vs to bee thy people.

O that wee did knowe our owne happines, or that we could render that obedience and loue, which is due vnto thee our deerest God! Accept (O Lord wee beseech thee) a free will offering, which in all humblenes wee doe render vnto thee with an holie worship. Thine wee are, and

and we desire to be thine for euer; whatsoeuer wee enioy, we receiued from thee, and the praise thereof wee returne with ioyfull thanksgiuing vnto thee againe; *Hallelu-iah*, *saluation* is the Lords: and so we doe magnifie our euerlasting God, for hee is the God of all Gods, *and his Mercie endureth for euer.*

Who from age to age hath done wonderfull and great things for vs; *for his Mercie endureth for euer.*

Placing vs in a fertile, well defenced, and pleasant land; *for his Mercy endureth for euer.*

And yet this is not enough; his *Mercy* being still more, for in 88. hee remembred vs when we were in trouble; *For his Mercie endureth for euer.*

But as for *Philip* & his huge Armadoes, hee scattered them in the broad sea; *For his Mercie endureth for euer.*

And brought our Nauie home safe, without losse of ship or man; *For his* Mercie *endureth for euer.*

And so we are happily deliuered from their brands of Iron, and whips of wyer; *For his* Mercy *endureth for euer.*

The

The Lord is God, the Lord is God: & who is such a God as our God?

Through his *Mercie* and prouidence, all our enemies curses are turned into blessings; *For his mercie endureth for euer.*

And they were disappointed of their expected *iubile*; *For his Mercie endureth for euer:*

Sending, and setting ouer vs, a iust and religious king; *For his Mercie endureth for euer:*

Who was ioyfully receiued of all his subiects, without sound of Drumme, or clashing of armour; *For his Mercie endureth for euer.*

And now the Borders of bloud and deadly fewd are taken away; *For his Mercie endureth for euer.*

And all three kingdomes are knit together as one man: *For his Mercie endureth for euer.*

O behold, how *Mercie* vpon *Mercie* is more and more towards vs; and, to saye the trueth, towards vs there is no end of his *Mercie*. For had not the Lord himselfe bene on our side, when they did

secretly vndermine vs, had not the Lord himselfe beene on our side, both king & people, Church and common wealth had bene brought to confusion, when they were so murdrously bent against vs. But wee doe all confesse, to Gods euerlasting praise, that it was his onely Mercy, it was his dooing, and it shall for euer be maruellous in our eyes. The treason of all treasons was most miraculously discouered; *For his Mercie endureth for euer.*

And we escaped the very mouth of hell cramd with powder, & ready smoaking with vnmercifull fire; *For his Mercie endureth for euer.*

Psal. 136 The end of euery verse in this psalm is not a vain *Tautologie* or idle repetition, but a dueteful confession & an humble acknowledgement of Gods Mercies.

And wee haue beene deliuered from *Iacobins* and *Iesuites*; *For his Mercie endureth for euer.*

And *Gowry* was sodainely taken, in the bloudy trappe that hee laid for others; *For his Mercie endureth for euer.*

So that maugre the beards of all our enemies, the Crowne is settled vpon the head of his anointed, and his posteritie; *For his Mercie endureth for euer.*

And hee hath made fast the barres of our gates; the Temple of *Ianus* is shut; and

and the golden Targets are hung vp, as in the daies of *Solomon*; *for his Mercie endureth for euer.*

And the people are become innumerable, as the ſands by the ſea ſhore; *for his Mercie endureth for euer.*

Notwithſtanding, our helpe is not in the multitude of men, our helpe ſtandeth in the name of the Lord, and ſo wee doe comfort our ſelues in our holie thoughts. Truſting in the *Mercie* of God, and in defence of his *Truth*, wee doe confidently ſaye, to the greateſt Monarch vpon earth, *Doe as you would bee done to.* But yet, not vnto vs Lord, not vnto vs, but ſtill vnto thee wee giue the praiſe: for it is thou, that haſt taken away our ſcarcitie, feeding vs with al plenty of good things; *For thy Mercie endureth for euer.*

Thou (O Lord) haſt kept vs and ours in ſafetie vnto this daye; *for thy Mercie endureth for euer.*

O praiſe the Lord; for all this hath the Lord done; not for our righteouſnes, but for his *Truth*; not for our deſerts, but for his *Mercie*, for his *Truth* hath neuer failed, and his *Mercies* are daily renewed; both

mercie and *Truth*, are *ab æterno in æternum*, frō euerlasting to euerlasting; From euerlasting *Truth*, euen his blessed word, wherewith hee doth daily teach vs, and comfort vs in this life; to euerlasting *Mercie*, wherewith hee will receiue vs, and crowne vs in the the life to come.

FINIS.

A SERMON PREACHED AT the Mariage of the Right worſhipful Ralfe Sadleir *Eſquier, and Anne Coke*, Eldeſt daughter of *Edward Coke* Eſquire, Attorney generall.

Preached in the Sauoy, the 14 of September 1601.

By ANTHONY MAXY.

LONDON,
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2 GENESIS, 21.22.

Therefore *the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and hee tooke one of his ribs and closed vp the flesh in stead thereof*: And *the rib which the Lord God had taken from the man, made hee a woman, and brought her to the man.*

BEfore I enter into the exposition of these words, If it please you to reade a little before ye shall obserue two reasons which depend vpon this word *Therefore*.

First, God had set *Adam* in a certaine course of life, namely to dresse the garden and to keepe it. verse 15. When hee had appointed him a certain dwelling and place of aboade namely *Paradise*, then he

ſaid, *It is not good for man to bee alone*, then he ſought to prouide him a wife. *So that* wee ſee it true which is ſaid in the 8. of Wiſedome 1, *Deus diſponit omnia ſuauiter*, God ordereth and diſpoſeth all things ſweetely. Gods order is: firſt, a good meanes to liue, a conuenient dwelling, & then after a wife. Such as firſt marrie, and then ſeeke how to liue and where to dwell, they doe peruert gods order: & as our ſauiour ſaid to the Iewes, it may bee ſuffered for the wickednes and hardnes of their harts: but, *Non fuit ſic ab initio*, we ſee here it was not Gods order from the beginning.

The ſecond reaſon depending on this word *Therefore*, it is mans excellency. For after *Adam* was made Gods Lieutenant, after all creatures were muſtred before him and that he had giuen them names according to their nature, when hee had ſought amongſt them all and viewed and beheld them, the whole world did not afford any creature liuing to bee a mate correſpondent and meete for *Adam*, and (*Therefore*) the Lord cauſed an heauie ſleepe to fall vpon the the man.

Now

Now ſeeing that God created vs in that excellencie, that none of all the creatures of the earth were meete to accõpanie & aſſociate man, ſurely this ought to rayſe vp our hearts to god in thãkefulnes.

For what is there in this frame of nature more excellent and admirable then man? who is the Image of God, Intellectuall, diuine, immortall: beautified with moſt heauenly graces, crowned wth a world of bleſsings: enuironed with a troupe of Angells: attended on with an hoſte of creatures: the meaſure of all things, the wonder of nature; the ruler of the world, and the ſcope and end of all creatures liuing.

In euery creature whatſoeuer is excellent, Man doth participate the ſame: he hath being with the ſtones, liuing with the plants, ſenſe with the beaſts: and vnderſtãding wth the Angells. Εσμεν γαρ πιος και ημεις τελος, all things ſaid the Philoſopher are directed to man, their finall end: for man the earth is mantled wth flowers, the trees deckt with bioſſomes: for man the ſtarrs ſhine, the moone changeth, and the ſunne mounteth aloft; For man the

Ariſt. phil. 2.

the heauens were created: For man the heauens were bowed: GOD did descend vnto man, that man might ascend vnto God. So that indeed heauen is ours, God is ours, all is ours, wee are Christs, and Christ is gods. And therefore with an humble and thankefull hart wee ought to crye out with the apostle and the holye prophet, Psalme 8.4. *Lord what is man that thou art so mindefull of him, and the Sonne of man that thou so regardest him?*

Heb. 2.6
Psal. 8.4.

In these 2. verses which you haue heard, there is playnely set downe the creation of the woman, the description whereof consisteth of foure causes.

1 Efficient. God. 21. *The Lord God caused an heauie sleepe.*

2 Materiall. *And hee tooke one of the ribs. A rib.*

3 Formall. Built. *And the rib which he took hee built woman.*

4 Finall. *And brought her to the man.*

Before I enter into the particular handling of these causes, there are two questions which doe arise very necessarie to bee discussed.

First

First, why *Eue* was not made of the earth as well as *Adam*, but of a rib out of man. Quest. 1

Secondly, why the woman was made, the man being not awake, but sleeping. 2

Touching the first Question, why *Eue* was not made of the earth as well as *Adam*, *Numquam deerat lutum figulo; vt necesse erat pulsare latus Adami?* did the potter want clay said Saint *Gregorie*, that hee was driuen to knocke at *Adams* side? No verely: God who is all-sufficient was able to make *Eue* of the Clay as well as *Adam*: but yet why hee did not make her of the earth, but out of mans side, the reasons are diuers.

In the first of Genesis 26. it is said God made man after his owne image (*Therefore*) as God is one and in vnitie of his essence the beginning of all, so man the patterne of his image, hee would haue him also to bee but one, that it might be as Iob said; *Ex vno fecisti omnes*, of one, euen of one *Adam* hast thou made all the kindreds of the earth. 1 Gen. 1. 26

Againe, as the sonne is of the father, & from them both the holy ghost proceedeth 2

deth: So God made the woman out of man, that thereby the mysterie of the holie and blessed Trinitie might bee presented: how that *Adam* was first, from *Adam* came *Eue*, and from them both all nations did proceede.

3 God made the woman out of man, & not of the earth, to establish the priorite and dignitie of man. It is the Apostle his reason in the 1 Timothe 1.13. *Adam* was first formed, then *Eue*. 1 Corinthians 11.8. *The man is not of the woman but the woman of the man, & for the mans sake.* So that the woman being after man, for man and out of man, should (vpon iust cause) yeeld the soueraignte of rule and gouerment, and so with lowlie & louing obedience submit herselfe vnto her husband as to her head.

4 Fourthly, the woman was made not of the earth but of man, to confirme true loue in the bosome of *Adam*. For hee being to liue with her not for a day or a yeare as other creatures, but to his liues end, by vnitie of the same substance, God did set downe a grounded cause of loue on the mans side. The Apostle said, *No man*

man hateth his owne flesh but nourisheth it.

So the woman being made of man, there being a propriety or Identity of the same flesh, the man by that meanes might bee drawne more dearelie to loue his wife.

A fift reason is in respect of the woman to the man. For shee knowing that for her man was wounded and after a sort crucified, that shee might haue a being in this world: when shee did see him whome shee had wounded, shee might be mooued with compassion and inflamed with true loue towards him; next vnto Christ that her husband should bee most deare: for as hee was crucified for his Church, so *Adam* was after a sort crucified for *Eue* his spouse. 5

Lastly, the woman was made of man and not of earth, that Loue and amitie might bee continued betweene their posteritie: for they knowing themselues to proceede not of two as other creatures, but of (one) their posteritie also being (one) in the loines of *Adam*, might so continue (one) in loue, and friendship towards one another. 6

Touch-

Touching this ſleepe of *Adam*, we are to vnderſtand that there is a double ſleepe: there is *Sopor* & *Somnus*, there is a naturall ſleepe for the nouriſhment of the body, and a ſupernaturall ſleepe for the contemplatiō of the ſoule. The naturall ſleepe for the bodie it cometh from the vapors of the ſtomack, which aſcending vp into the braine benummeth the ſenſes & ſo cauſe ſleepe. This ſleepe is called (*ros naturæ*) the deaw of nature, becauſe it doth comforte and refreſh the bodie of man, as the deaw of heauen doth the earth, and therefore wee are to accompt it amongſt Gods bleſsinge. In the 1. of Geneſis God ſaid *Ecce dedi*, behould I haue giuen thee euery herbe for meate: ſo that meate it is Gods *donatiue*, ſleepe it is Gods *miſsiue* (*immiſit illi ſoporem*) God cauſed ſleepe to fall: wee cannot haue ſleepe at our will. 77. Pſalm 4. verſe God keepeth our eies waking, we muſt ſtay Gods leaſure: for 127. Pſalm 3 it is God that giueth his beloued ſleepe.

Gen. 1

Pſa. 77. 4

Pſal. 127. 3

This ſleepe of *Adams* it was not aſcending, but a deſcending ſleepe, God cauſed it to fall vpon *Adam*, as Iob ſaid 33. 15 verſe

Iob. 33. 15

verſe, God ſpeaketh by dreames and viſions of the night when ſleep falleth vpon man. Such a ſleepe was that in the 15. of Geneſis 12. And an heauie ſleepe fell vpon *Abraham*. Such a ſleepe was *Iacobs*. Geneſis 28. 16. ver. as ſoone as he waked hee ſaid: ſurely God is in this place. The like ſleepe alſo was this of *Adams* here. *Non defectus neceſſitatis, ſed exceſſus contemplationis*; not want of reſt for the body, but a marueilous contẽplation of the ſoule: euen as the ſpouſe in the Canticles, 5. 2. *Ecce dormio ſed cor vigilat*. I ſleepe but my heart waketh. So *Adam* did ſleepe, but it was in ſuch ſort, that when hee awaked, he gaue iudgement, as though he had ſeene what God did: for preſentlie he ſaid, *This now is bone of my bones*.

Gen. 15. 12

Gen. 28. 16

5 Can. 2

Now for the Queſtion it ſelfe. The Lord made the woman when the man was ſleeping and not awake, to reſemble the myſterie of Chriſt and his ſpouſe. As God now was the onely dealer in this action, and without *Adams* approbation or looking on did make *Eue*: So Chriſt without any copartner did redeeme his Church and had not any of his diſciples

to much as to wake with him.

Againe the woman was made, the man sleeping, to shewe that in matters of wiuing, wee should bee *consopitis Sensibus*, as the fathers saye; wee should bee content to be cast asleepe, not to be led either by couetoulnes of wealth, by concupiscence of the flesh, or fancy of the ey; but seeing a good and prudent wife commeth of the Lord, Prouerbes 19. ver. 14. All siniſter affection laid a sleepe wee should beg her at the hands of God onelie.

Pro. 19.14

Lastly; because the Lord knewe that the Tongue was an vnruelie member or euill, Iames 3.6. Therefore some auntient writers doe pleasantly expound it, That the Lord made the woman when man was asleepe, when all was whist and quiet, to teach the woman, euen by first creation, silence; not to be as the troublesome woman described by Salomon, *shee is loud and babling*: but that shee should liue with her husband, as the Apostle sets it downe, with a meeke and quiet spirit.

Iam 3.6

☞ 1 Concerning the 4. causes, the first which is the Efficient, is the Lord God; so

ſo ſaith the ſcripture, *And the Lord God cauſed &c.* In the 7. verſe where it is ſaid god made man of the duſt of the ground; There by the holy Fathers God is intituled a Potter, here in making the womā they do tearme him an Anotomiſt. As an excellent workeman doth reſerue his chiefe skill and cunning to the end; ſo the Lord God hauing created the heauens, earth, all creatures and man, at the laſt to finiſh all, as the beautie and grace of all his workemanſhip, hee maketh the woman. Not as the heauens were of nothing: leaſt ſhee ſhould bee ſet at naught and bee accounted nothing; neither was ſhee made of the the duſt, the common ſubiect of man and other creatures: but God himſelfe alone, with great ſolemnity and circumſtance hee caſteth the man into a ſweete ſleepe, hee openeth his ſide, he taketh out a rib, he cloſeth vp all again, he buildeth and bringeth and giueth her vnto the man. From the beginning to the ending, God onely, God himſelfe alone in a moſt curious manner doth make the woman: he doth make her for the ſocietie and well being of man, man could

not bee without her. *The Lord ſaid it is not good for man to be alone*, his life would haue beene wearisome and vnpleasant if God had not giuen him a wife to accompanie his troubles: he did make her for the honour and dignitie of man: till the woman was made, there was no creature worthie and meet to bee his mate. Geneſis 2.20. *I make him a help meete for him.* Neither ſhall you finde that all the pleaſures in Paradiſe, nor all the rule which he had ouer the creatures could make him ſo cheerefull to ſpeake and open his mouth, till the woman was brought before him.

Wherefore ſeeing God is the efficient cauſe, ſeeing at the firſt he was her maker and now is become her keeper, Pſalme 121. verſe 5. *The Lord himſelfe is thy keeper*, ſeeing God made the woman to perfect the eſtate of mankinde, men for their parts ought not lightly to eſteeme nor vndiſcreetly to ſpeak of them, whoſe firſt creation was of God, and is of purpoſe ſet downe by his holy ſpirite with ſuch diligence and admiration.

Pſal. 121.5

Againe: ſeeing the woman was made in the end as the beautie & perfection of all, won-

wõderful in her creation, more wõderful in procreation: for ſaid the Pſalmiſt, *I am fearefully made and wonderfully faſhioned in the wombe*; Therefore the woman for her parte ought to take heed not to ſtayne herſelfe: but ſeeing ſhee is Gods owne workemanſhip, made for the honour and dignitie of man, with great modeſtie, vertue and womanhood ſhee ought to keepe and to retayne the honour and dignitie of her creation.

The Material cauſe is a bone; to ſhewe that as god hath knit the bones & ſinews togeather for the ſtrengthening of mans body, ſo hee hath knit man, and woman togeather for the ſtrengthning of mans life. The *Etymologie* of the word doth ſignifie both a boane and a beame: ſo that as the bones are the beames and vnderproppers of the body, ſo the woman ſhould bee an vphoulder both of the huſband and his familie. 2

The bone it is the moſt inward part of mans bodie, to ſhewe that the loue between man and wife muſt not bee ſuperficiall, but entire and inward: when the *Hebrewes* would ſay, *I my ſelfe*, they

expreſſe it by a word which doth ſignifie I my ſelfe in my bones.

This bone it was a rib; the other bones in mans body are ſingle, the rib is (*os iugale*) a ioynted or coupled bone: thervpon *coſtæ*, are ſo to bee *Caſtellum cordis* the hearts caſtle, ſignifying the woman ſhould bee her husbands caſtle wherein he may bouldly truſt: Prouerbes 31.ver. 11. *The hart of her husband truſteth in her.* Not of a bone out of the leg, or a bone out of the arm, which being cut away the man may afterward liue; but of a *Rib* which cannot bee taken away without death, that the coniunction might bee continued ſound and vnſeparable, euen as the booke ſaith, *Till death vs depart.*

Pro. 31.11

Of a rib out of the ſide, not of the foote, to bee diſdayned as an vnderling, nor of a bone out of the head to waxe proude and inſolent, but out of the ſide betweene both, that ſhee might be *collateralis*, ſide to ſide: as the Pſalmiſt ſaid, *On the right hand ſtandeth the Queene.*

Pſal. 45

Out of the ſide, that ſhee might bee *vxor gremij*, the wife of the boſome: ſhee which lies in his boſome, was made his boſome.

boſome, to the end ſhee might bee as deare and entire vnto him, as the rib of which ſhee was made.

Laſtlie, the womā was made of a rib vnder the arme, that the man might learne to be the womās protection. As the arme is the moſt eſpeciall member to bear off and to defend: ſo the husband ſhould be the ſhield and defender of his wife.

And hee tooke one of his ribs: The woman was made of *one*, to forbid *Poligamy*, to teach the man that in no caſe hee ſhould deſire the loue of many, but of *one* onely woman. God had power to create more, but to ſhewe that hee would haue him to ſticke to one, therefore he made of one rib, *one wife*, for one husband. 2 Malachie 15. The Lord made them one becauſe hee ſought a godly ſeed. *And hee tooke one of the ribs and cloſed vp the fleſh againe.* By the bone in the Scripture is ment ſtrength: by fleſh is ment weakenes. Now by imparting the mans ſtrength to the woman and the womans weakenes to the man, god did prouide that there ſhold bee a mutuall and fellowe feeling of each

others wants, and ſo a mutuall imparting each others helpe. For the woman being not made of the duſt but out of man, of a bone moſt inward amongſt the bones, of a rib neereſt to the heart; by all theſe God did prouide for a faithfull and everlaſting continuance of true loue betweene man, and wife. So God tooke from *Adam coſtam informem*, a deformed rib, & gaue him *formatam formoſam Euam*, fayre & well fauoured *Eue*.

Heb 3.4

The fourme or manner of making the woman, is here called a building. In the third to the Hebrewes the fourth, God is there tearmed a builder; *Euerie houſe is builded of ſome man, but hee that buildeth all things is God*: here God ſheweth a preſident of his double power: the power of his creation in making the heauens of nothing, and his power of workmanſhip and Arte in makinge *Eue* of ſomething. As by Arte clay is turned into ſtones and brick, and ſo wee build howſes: So God turned a bone into a bodie and built a liuing houſe: hee did not make but build; ſignifying that man and wife make but one houſe together, and

and that the building was vnperfect till the woman was made as well as the man.

Saint *Augustine compares* Adams sleeping, to the felling of a mightie timber tree, out of which God did cut a great beame and made it a maine piller of the building: so generally, God is called a builder.

By this Phrase or forme of building the woman is put in minde of a double dutie τεκνογόνια καὶ οἰκοδεσποτικὰ.

Childbearing and huwiferie: the first is that shee should build vp the flocke and house of her husband by childe bearing. God promised to build Dauid an house; that was, to giue him children. In the 4. of Ruth the eleuenth: *The Lord make thee as* Rachell *and* Leah *that did build vp the house of* Iacob. The word child, whether it bee Sonne or Daughter, doth signifie a building: hee that hath no children the Scripture saith *his house is desolate*. When *Elizabeth* brought forth a sonne shee said; *God hath taken away my rebuke*; Counting it the honour of women to beare children. Wherevpon

1

Ruth 4.11

mariage is called Matrimonie, becauſe it is the ſeminarie of the world & maketh them mothers. Againe: this word, *Building*, is eſpecially vſed in reſpect of the woman, becauſe her wombe is called *Arca et officina dei*; Gods ſhop wherein hee frameth all the kindreds of the earth: The wombe it is *promtuarium viuentium* the ſtorehouſe of the liuing. And thereof in the fourth of the Canticles the fourth, the wombe is likened to the tower of Dauid wherein are kept and reſerued the ſhields and targets of the valiant men.

4 Cant. 4

Thus wee ſee, this word *Building* is vſed in regard of the woman, becauſe a good and vertuous woman doth reioyce to build vp the name and poſteritie of her husband by childbearing, for that indeed there is nothing doth ſo knit the heart of man and wife together in true loue, as children.

The other dutie which this word *Building* doth put the woman in minde of, it is οἰκοδεσποτικὴ, to build vp her husbands houſe by good huſwifrie and carefull prouiding for his familie. Pro-

verbes

verbes the fourteenth and the first: *A wise woman buildeth her howse*, that is, shee is carefull and diligent to see all well ordered that concerneth her dutie. Prouerbs 31. 27. *Shee ouerseeth the waies of her family, and eateth not the bread of idlenes.* For this cause, to guide all well within, God in a manner hath chained the woman to the house. Pro. 31. 27

Phidias that famous painter, desired to drawe the picture of a woman, drewe her sitting vnder a Snailes shell, signifying shee should resemble the snaile which keepeth the house vpon her head. *Herodotus* hee maketh mention, that it was the manner amongst the *Persians*, that after marriage solemnized the Ladies were carried home in charriots, which (after they were lighted and entred the house) were presently set on fire; meaning that after marriage they are to ioy in their owne home, and haue regard vnto their familie. Herodotus.

Saint *Paul* hee knitteth vp these two vertues together in the 2. of Titus the fift; where hee exhorteth women, first that they should bee louers of their chil- 2 Tit. 5

children; there is τεκνογόνια, there is building by posteritie, and then it followes they should bee keepers at home; there is οἰκοδεσποσύνα, there is building by good hutwiferie.

Now, as there is a naturall building of the house and stocke by Issue and posteritie, so there is a spirituall *Building* of the soule by godlines and religion. We must not onely builde vp our selues by goods and children, but wee must build vp our selues spiritually to become Gods temple: In a loving and discreet manner wee must perswade, comfort and exhort one another to vertue and godlines.

Our carnall loue must not eate vp our spirituall loue. The first builders of houses were the cursed seed of *Cham*: but the first builders of temples were the blessed seed of *Sem*. In the first of the Corinthians, the seauenth, the apostle said, *Let him that liketh marrie*: there is the building vp of our selues: but it followeth, *Tantum in Domino*, onely in the Lord, there hee pointeth at the spirituall building of the soule.

The

The ende of womans creation was to bee brought and ioyned vnto *Adam* in mutuall ſocietie & the ſeruice of God *Adam* knewe verie well, that no other creature was fit to match with him. Neither was *Eue* ſo far from *Adam*, but that they might haue gone together of themſelues, yet God himſelfe would ioyne them together. 4

Surely,

Mariage, it is honourable for the Place, that it was in Paradiſe: honourable for the time, that it was in innocencie: honourable for the antiquitie, that it was mans firſt calling to be an huſbād: but aboue all it is moſt honourable for the author, God brought &c. Other ordinances were appointed of God by the hands of men, or the hands of Angels: but marriage was ordained by GOD himſelf. No man nor Angell brought the wife vnto the husband, but God himſelfe. Geneſis the third and the twelfth, *Adam* ſaid *vnto God*; the woman that thou gaueſt mee. God was the giuer, it was Gods knot. At the firſt marriage in the olde Teaſtament, God was preſent Gen.3.12

sent: and at the first mariage in the new Testament Christ was present.

Now in as much as God gaue the woman, it teacheth plainelie, that those, who in this life are in Gods stead, parents and ouerseers, they ought also to giue their children. This is plaine not onely by examples in Scripture, as of *Iacob*, *Sampson* and others, but also by precepts: in the 1 of the Corinthians the seauenth and the thirtie eighth, *If thou giue thy daughter in marriage thou dost well, but giue her to a man of vnderstanding*. In this first institution of mariage there was no earthly father to giue consent, but God our heauenly father hee gaue his consent.

1 Cor. 7. 38.

God supplied the place of a father and brought his daughter vnto *Adam*, and euer since after the same maner the father hath vsed to offer his daughter vnto the Church, and so vnto her husband.

Surely they that are brought together by their christian parents, & friends, are brought together by GOD whose place the parents do supplie: and it is a happy wedding when the father & mother

ther bring a bleſsing to the feaſt.

And God brought her to the man: not *Deus venter*, not fleſhlie luſt the God of the bellie, for that ſinne brought the floud vpon the old world to waſh away their filthines.

Neither *dos*, or *deus Mammon*: *not dowrie or* riches muſt bring them together; The band will neuer hold where money knitteth the knot: For they that ſeeke profitable loue & profitable friendſhip, will breake both loue & friendſhip for a little proffits ſake: & ſo as the money waſteth, the loue weareth. *Non amatur quod propter ſe non amatur*; true loue it is without all ſiniſter reſpects: *Nec dote ſancitur concordia thalami.* God brought here to the mā: *Eue did not* com of herſelf: neither did ſhee hunt and followe after *Adam*; but *God brought her vnto the man*: as it is Pſalme 45. See ſhall bee brought vnto the king in raiment of needle work: ſhee and the Virgins, which bee her fellowes ſhall be brought vnto the, &c.

Auguſt.

Pſal. 45

God brought *Eue*; *adduxit, non traxit*, he brought her, hee did not compell her: ſhee is not to bee drawne againſt her wil, but

but shee is to showe a free and cheereful consent, for so it followes in the 45. Psal. *with ioy & gladnes shal she be brought, she shal follow with a louing and cheareful heart and so shall shee enter into the Kings palace.*

And GOD *brought her to the man.* When she is once brought and deliuered vp to the man, then the husband must tender her as much as all her friends, because he hath taken her from her friends and couenanted to tender her for them all.

From her parents and friends shee is committed to her husband as a Sanctuary to defend her: therfore in any case the husband may not wrong her himselfe. Genesis the twentith and the 26. *Abraham is called Sarahs vaile*, because hee was to keepe and to defend her. Prouerbs the twelfth and the fourth, the woman is said to bee the crowne of her husband: he that woundeth her woundeth his owne honour and trampleth vnder his feete his owne credit and his crowne.

Gen.20.26

Pro.12.4

Saint Peter in his first Epistle the third and the seauenth, hee teacheth vs to

1 Pet.3 7

to giue honour vnto the woman as the weaker veſſell: not to vſe them roughly as pots and pewter, but tenderly and warilie like glaſſes, not expecting that wiſedome that patience, that faith, nor that forbearance in the weaker veſſell which is not many times in the ſtronger.

The name of a wife is like the Angell which ſtaid *Abrahams* hand when the ſtroke was comming. Therefore as *Ionathans* arrowes were ſhot not to hurt but to giue warning: ſo the verie words of the husband to the wife they ought not to bee ſpoken with the leaſt intent to grieue, but like ſauce that is made of purpoſe to ſharpen the life and make it ſweeter.

To bee ſhort; when the woman is once brought vnto the man: If hee be churliſh and vnkind, of whome can ſhe hope for comfort? both in mariage and in all other eſtates, offences will growe: but in all the duties towards the wife there is found no office of beating. Therefore hee that cannot rule her without beating, is worthie to bee beaten for chuſing no better.

Laſtly

Lastly, because neither *Deus venter*, nor *Deus Mammon*, brought them together, but the Lord God most pure, holy and vndefiled, therefore new married couples ought to carrie themselues in a sober, innocent and vndefiled manner. Not as prophane and vnciuill people in the lusts of concupiscencce, but as knowing how to possesse their vessells in all holinesse and honour; euen as Saint *Augustine* said: *Thalamus fit pro templo, et thorus pro altare*; The Chamber must bee sanctified with prayer as the temple, and the bed kept vndefiled as the Altar.

Augustine.

Saint Paul in the fift to the Romans and the fourteenth, said the first *Adam* was a figure of the second *Adam* who was to come: and the *Hebrewes* gaue a rule that whersoeuer mention is made of man and wife, there also is a mystery of Christ and his *Church*. This is apparent in diuers places of the scripture, especially here in the creation of the woman: as Saint *Hierom* said, here is *Cortex et medulla*: here is a literall and a spirituall sense to bee vnderstood.

Rom. 5. 14

Adam

Adam hee *might not bee alone*, *Christ would not bee alone*: but in the second to the Hebrewes it is said, *hee brought many children vnto glorie with him.* 1

Adam hee slept on the earth: Christ hee slept, and was laid in the graue. 2

Adam he slept: Christ he dieth; which hee calleth a sleepe, *Ioh.* 11. *Lazarus our brother sleepeth.* 3

In the sleepe of *Adam*, *Eue* was borne: in the sleepe of Christ, the Church was borne. 4

Adams left side was opened: Christ his left side was pierced. 5

Out of *Adams* side came a bone, which made a liuing soule: out of Christs side came water and blood which maketh a quickning spirit. 6

Adam imparted vnto *Eue* the strength of a rib, & took in stead the weakenes of flesh: Christ to redeeme his Church after a sort imparted his diuinitie, and tooke instead the weaknes of humanitie. 7

Eue was made of *Adam* when shee was nothing: Christ redeemeth his Church when through sinne it was worse then nothing. 8

9 *Adam* after his ſleepe acknowledged *Eue* when ſhee was brought vnto him: CHRIST after his death did acknowledg his CHVRCH, when he ſaid to *Saul*, Why doeſt thou perſecute me: that is, my Church.

10 *Adam* and *Eue* were married: Chriſt ſaid in the ſecond of Oſe 14. I will marrie thee to mee in faith.

11 *Eue* was giuen vnto *Adam*; GOD gaue his ſonne vnto his CHVRCH: in the third of Iohn, *God ſo loued the world that hee gaue his ſonne.*

12 Man is to leaue father and mother and to cleaue vnto his wife: CHRIST left the boſom of his father and the preſence of his mother, to ſtick vnto his Church.

13 *Adam* and *Eue* were one: CHRIST and his CHVRCH are one.

One in name: of CHRIST wee are called Chriſtians. One in the effect of the name: CHRIST commeth of χρίω to annointe, and wee are all annointed with the ſame ſpirit.

There is one bodie. 1 Corinthians 12. 12. *There are many members, but one body, euen*

euen ſo is Chriſt: the fourth of the Epheſians the fourth, *there is one body, one ſpirit, one Lord, one faith, one Baptiſme, one God and father of all, who is aboue all and through all, and in all, to whome bee all honour and praiſe both now and for euer.*

* * *

Sancte Ieſu ſis mihi Ieſus.

FINIS.

11 JU 62

A SERMON PREACHED

before his MAIESTIE at

BAGSHOT, *September* 1.

Anno Dom. 1616.

By A. MAXY.

MATH. 2.10. 11. *And when they saw the Starre, they reioiced with an exceeding great ioy: and went into the house, and found the Babe with* Mary *his Mother, and fell down and worshipped him, &c.*

Wherein these points are to be obserued;

1. Who these persons were that heere sought Christ: and they were *Kings.*
2. By what meanes they were directed: and that was *A Starre.*
3. How they were affected at the appearance of that Starre: *They reioyced with an exceeding great ioy.*
4. Their successe. *They found the Babe, &c.*
5. Lastly, their reuerence and deuotion after they found him. *They fell downe and worshipped him.*

Of these in order.

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THE NINTH SERMON.

MATH. 2. 10. 11.

And when they ſaw the Starre, they reioiced with an exceeding great ioy: and went into the houſe and found the Babe with Mary *his Mother, and fell down and worſhipped him, &c.*

1. *Kings.*

CONCERNING the perſons: in the firſt verſe of this Chapter they are called *Magi*, which is a *Perſian* word, and ſignifies wiſe or religious men. For the word *Magus* amongſt the Perſians (as *Zanchius* ſaid) *Nihil aliud erat quam rerum Diuinarum interpres.* Was nothing elſe but an interpreter of holy things. Where-

Chryſoſt. in 2. hom. opere imperfect. in Mat.

Zanch. de oper. Dei. l. 4. c. 5.

Plato, in Alcibiade.

vpon *Plato* ſaid that they did ſtudy τῶν θεῶν θεραπείαν καὶ βασιλικὰ, the worſhip of their Gods, & the lawes of their countrey. Of what degree and calling they were, howſoeuer it be doubted by ſome learned men of note, and queſtioned by diuers, yet vntill greater proofe ſhall better informe me; I take them to haue been Princes, Rulers, and heads of the people, in their ſeuerall countreyes.

uther.
Cæcum.
Beza

My purpoſe is not to ſtand vpon their names, ages, ſtatures, and particular Prouinces from whence they came, or that they were Kings of *Colein*, and their reliques to be ſeene there (the holy Ghoſt being ſilent in theſe circumſtances not ſo materiall) I will not be curious or inquiſitiue therein, thereby to raiſe vaine queſtions, and continue fabulous traditions, which are not profitable.

Plin. l. 3. cap. 10. nil mirum iſtos Magos reges fuiſſe.

But this I affirm, that they were Kings: though not liuing in that height & Royall Magnificence, as moſt Kings do now, yet ſuch they were as thoſe whom *Abraham* with his Family ouerthrewe, and as thoſe thirty Kings whom *Ioſuah* ouercame.

Gen. 14. 15
Ioſuah 12.

Albeit they be not ſo preciſely named by

by the *Euangeliſt*; yet Kings they were, as S^t. *Chryſoſtom* ſaid *Iob* was; and as Saint *Ambroſe* ſaid *Iobs* friends were, though they be not ſtiled ſo in the Scriptures. Iob 29. Ambroſ. in offic. Tobiæ 2.

Notwithſtanding, the Scripture doth in the firſt Verſe of this Chapter expreſly ſet forth their worth and dignitie by an *Ecce. Ecce*, is an Herald for a King. *Behold* doth not conſort with men of mean rank. The holy Ghoſt ſaid, Behold, behold, the great King of Heauen no ſooner left his Pauillion, and deſcended here vpon earth, but preſently Kings of the earth gaue their attendance to do him homage.

Priuate men in their owne perſons doe not publiquely congratulate, much leſſe ſend to congratulate the birth of Kings; but *Dauid* a King, ſends to *Hanan* a King; and *Hiram* a King, ſends to *Salomon* a King; and *Herod* a King, he offers to congratulate Chriſt a King. 2. Sam. 10. 2

Doth it not derogate from the honour of Chriſt, and tend to the diſhonour of Kings, that theſe ſhould be thought to be priuate and plebeiall? or rather on the contrary could any courſe be more noble and worthy, then to haue Kings to be vn-

tovs the first fruits of Christianitie.

What might better declare, and more notably set forth Christ to be the Lord of Nature, and Sauiour of mankinde, then being a Babe, and in pouertie, presently to haue Kings to adore him, and euen in his infancie to drawe vnto him remote Princes to trauaile from their natiue countreys, and to worship him in a poore and homely Stable?

Ought the Birth of Christ to be sooner knowne, or more fitly published to any, then to Kings? No assuredly: the diuine wisedome of God did not manifest the gracious mysterie of his Sonnes Birth to Scribes, or Pharisies, or any other calling at the first, but to Shepheards, and Kings: vnto Shepheards amongst the Iewes, vnto Kings amongst the Gentiles: vnto Shepheards to feed, and vnto Kings to gouerne: vnto painefull Shepheards to watch ouer Christs flock, and vnto wise men, Kings to protect and guide the Church of God.

Terrul. Lucius Apuleius Apolog. 1.

Tertullian well obserued, that the East Countreys had many Rulers, who were both Kings and Priests, and they being

ing both Kings and Prieſts, did the rather ſeeke after Chriſt, for that by ancient propheſies they had learned, that hee ſhould be the higheſt Prieſt, and chiefeſt King that euer raigned. Diogen. Laert. Cic. l. 3. de Diuinat.

Plato de Rep. ſaid, *Qui Philoſophabantur ijdem regnabant.* Their wiſe men were Kings. Plat. de rep.

Tully ſaid, *Nec quiſquam inter Perſas regnare poſsit, niſi ante Magorum diſciplinam perceperit.* No man might rule amongſt the Perſians, but hee muſt bee skilfull in the Myſteries of their Religion. Tull. de Diuin. lib. 10.

Philo alſo doth teſtifie, that vntill the time of *Ptolemie*, no man might be a King amongſt the Perſians; *Niſi Magia egregia imbutus.* Vnleſſe hee were eminent in the knowledge of thoſe myſteries. Phil. de ſpec. legibus.

Strabo ſaid, *ijdem fuere Magi apud Perſas quod Moſes apud Hebræos:* as *Moſes* was a Ruler and a Prince amongſt the Iewes, ſo were their wiſe men amongſt the *Perſians.* Strabo. l. 16.

And although, in propriety of ſpeech, *Moſes* were no King, yet hee was ἀρχων, *in Rectitudine Rex*, that is he had *ius Regale*, a power Regal, & was in very deed a King.

Princes therefore they were, that by them and their authoritie the fame of Christ might the further bee spread abroad, and the gladsome newes of his saluation more generally receiued.

Rulers they were and Kings, that both poore men and Princes, Iewes countreymen, and friends Gentiles, strangers and enemies might witnesse and giue testimonie to the truth of our Sauiours incarnation.

Basil. hom. de humana Christi generat.

And therefore Saint *Basil* cryes out: Oh you hardhearted & vnfaithful Iewes. *Ecce, Ecce inimici vestri.* Behold, euen Heathen Kings your enemies do witnesse the truth of your Redeemer. *Intrate, intrate,* Come come, beleeue in Christ, and enter with vs into the sheepefold.

Moreouer their iourney, their attendance, their treasure declare them to haue been Princes in their seuerall Countreys: because of their owne accord, in the depth of Winter, in the friezing months of *December* and *Ianuary*, they vndertook a long and tedious iourney from *Persia* to *Palestine*, 1500. miles, onely to congratulate the Sauiour of the world, which mean men

men had neuer beene able to performe.

In this their iourny they were attended as Princes; hauing, as the Prophet *Esay* foretold, Camels & Dromedaries, for the conueyance of their Treasure. Treasure argues Royalty and state: Priuate men trauaile not with treasure. Neither did it stand with the estate of Students, Priests, Priuate men, or with meere Astrologers, so farre to carry treasure. It was fit and possible for Kings, according to the prophecie of the Psalmist; *The Kings of Arabia and Saba shall bring gifts*: which prophecie Saint *Hierome* writing vpon that Psalme doth expound to haue beene begunne in these Kings.

Esay 60.6.

Psal.72.10.

Had they not beene Princes, how durst they haue made such publique enquirie for another King? would not their treasure haue beene confiscate, and themselues clapt vp? Why was *Herode* so troubled, and the Citie in an vproare? Shall wee thinke at the speech of a few obscure and vnknowne men?

Why was a councell of State so suddenly called? and why were they suffered to depart in safetie, contrarie to *Herods* command,

command, & without any purſuite made after them, but that hee and his people ſtood amazed, to heare Chriſt enquired after, and worſhipt as a King, by men of that eminencie, vnto whom they durſt offer no violence, and whom God in his diuine prouidence, would not ſuffer to take any wrong, or diſturbance in this their iourney.

While *Herode* yet liued and reigned in Iury, no man could make open enquirie, and giue honour to another King, but with preſent danger of his life. Beſides, no man was to rule in Iurie, but whom *Auguſtus* the Emperour named: yet they neither feare *Herod*, nor ſtand in awe of *Caſar*: but like themſelues, in the Metropolitane Citie, where *Herods* Court lay, openly, plainly, confidently they aske and enquire, *Vbi vbi*, Where is hee, who is now borne King of the Iewes?

That they were Kings, the ancient Fathers carrie it with a full hand.

Baſil, Gregory, Nazianz. Theoph. Saint *Chryſoſt. Hilary, Athanaſ. Tertul.* Saint *Auguſt.* Saint *Ambroſ.* Saint *Hierome, Thom. Aquin: Antonin*: with infinite others. All which

which troupe of holy men and writers were induced to affirme them to be Kings by many & pregnant propheſies of Scripture: eſpecially by that ancient propheſie of *Balaam*, in the twenty fourth of *Numbers*; *A Starre ſhall ariſe in* Iacob, *and a Scepter ſhall ariſe in* Iſrael. And that in the ſixtith of *Eſay*, *Gentiles ſhall walke in thy light, and Kings in the brightneſſe of thy riſing ſhall bring gold and incenſe, and ſhew forth the praiſe of thy glory*. All which now in theſe Kings was fully verified.

Numb. 24. 17.

Eſay 60. 3.

Thus wee briefely ſee Their treaſure Princely, their attendants great, their iourney long and chargeable, their bountie and magnificence: the Rumour of the people, *Herods* feare, and preſent ſending out, their boldnes and confidence in making publique enquirie, their peaceable and ſafe departure. Propheſies of Scripture, Teſtimonies of Fathers, the wiſedome of God, and Chriſts peculiar honour: all theſe doe ſtrongly perſwade vs to beleeue that they were Kings.

Laſtly, I hold it ſound doctrine & religious, in the Scripture, where there is a doubt, to conceiue & beleeue that which doth

doth make moſt for the glory of our Redeemer. And out of all doubt, it doth much ſtand with the goodnes of God and diuine wiſedome of the higheſt Creator, firſt of all and aboue all, to ſanctifie the calling of Kings, and to receiue them to his ſafe protection, that vnder them all Chriſtians and faithfull beleeuers, might enioy a peaceable and religious life.

Chriſt therefore being a King, as moſt worthy and neceſſarie of all others, firſt halloweth the calling of Kings: cleane contrarie to the courſe, which the Pope Chriſts Vicar taketh. For Chriſt firſt tooke Kings to his protection and ſafe keeping; and Chriſts Vicar expoſeth Kings aboue al others to hatred and bloudie murdering. Chriſt came to giue vnto beleeuers a heauenly kingdome, and the Pope taketh vpon him to diſpoſſeſſe Princes of their earthly kingdomes, to haue them diſpatched, and cut off at his pleaſure, and abſoluing their ſubiects from obedience.

Which helliſh doctrine of *Suarez*, *Bellarmine*, *Mariana*, and *Baronius*, hath filled all parts of the world with treaſon, bring-

Bellar. de Rom. Pont. l. 5. cap. 7. Baron. ann. 1089.

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ing fatall & fearfull accidents vpon Kingdomes and Countreys; and euen in a moment, to cauſe bloudy vproares, and endleſſe confuſion to fall vpon them.

I may not ſtray from my Text. I ſay no more. But whereas they cry out: the Church, the Church is theirs: and if they do but name the church, they ſtrike all the world dumb: Lord deliuer euery Chriſtian, from being a member of that Church,

1. Where *Index expurgatorius* is godly practiſe.

2. Equiuocation a ſincere and lawfull oath.

3. Blowing vp of States a religious enterprize.

4. And murthering of Kings a holy point of doctrine.

Bragge and boaſt what they can of the church, once againe I ſay, let not my ſoule reſt in the boſome of that Church, when bloudie and murthering miſcreants, *Marrenel* the Piſtoler, and *Iacobin* the Stabber, and *Rauilliack* the Goarer, are taken for holy men & accounted Saints. Aſſuredly, the Angels are abaſhed, Chriſtians ſtand amazed, infidels ſmile, and the Diuell laughs

laughes amaine at this holineſſe and diuinitie.

Chriſt receiued the homage of Kings, to the end that as they then ſupplied his wants, worſhipped him in pouertie, and comforted him and his bleſſed Mother in their neceſsitie, ſo ſtill hee taketh vpon him the protection of their calling, that riches, and honour, and peace, and long life, and eternall happineſſe may bee the reward of their loue and faithfulneſſe. Which bleſsing the Lord ſettle vpon the heads of all religious & Chriſtian Kings, to the worlds end.

2. *A Starre.*

THe ſecond point then which followes, is the meanes by which theſe wiſe men & Princes were guided to him that was the Prince of Peace, and the wiſedome of his Father: and that was a *Starre.*

What Starre this was, a Comet or blazing Starre, a fixed Starre or Planet, or a Starre created of purpoſe for the direction

on of theſe men, becauſe it did apparantly ſhine in the day: as the time will not giue leaue; ſo I hold it not neceſſarie to diſcuſſe.

But whereas their Princes, skilfull in Aſtrologie, were led by a Starre: I doe therin obſeruc φιλανθρωπιαν θεου, the ſweetneſſe and benignitie of God, how louingly he doth aſsiſt thoſe that ſeek him, how he doth compoſe himſelfe to the diſpoſition of man; and euen as face anſwereth face in a glaſſe, ſo doth he apply himſelfe, to fit the humours and ſeuerall affections of mortall men.

God might haue ſent an Angell, to certifie theſe Wiſe-men of the birth of his Sonne, as he did vnto the Shepheards: but they were fitted in their owne practiſe.

As Saint *Chryſoſtome* ſaid: God by a gracious diſpenſation of his Maieſtie and Greatneſs, vouchſafeth to condeſcend vnto mans nature, and doth ſeek to draw vs vnto him by thoſe things which are moſt delightfull vnto vs. As for example: Chryſoſt.

Saint *Auguſtine* carried away in his youth with the praiſe of eloquence and learning, him he caught by the eloquence and

and learning of Saint *Ambroſe*.

Luke 5. Saint *Peter* giuen to follow his vocation in Fiſhing, him hee wonne by a great draught of Fiſhes.

Iohn 4. At a Marriage in *Chana*, to fit the gueſts he tooke opportunitie, and turned their water into wine.

At the Well of *Samaria*, when the woman was drinking water, he takes occaſion to talke of the Water of Life.

Saint *Thomas* not beleeuing, except hee might palpably feele him, to him hee grants a ſenſible touch of his tender wounds.

The noble Eunuch reading all alone, and ſeeking Chriſt; for him Saint *Philip* is at hand, and preſently expoundeth.

Saint *Paul*, on the contrarie, threatning and perſecuting in fury, he is fitted in an other kinde with a ſuddaine blowe, and thundring voice from heauen.

The Iewes euer deſirous to ſee Signes and wonders, to them he ſhewed ſtrange and infinite miracles.

Shepheards watching abroad in the night, they deſire to ſee viſions, and heere muſicall ſongs, and for them there is a viſion

vision of Angels singing in the aire a heauenly antheme.

And lastly, for their men studious in the motions of the Starres; a bright shining Starre going before them, and directing them vnto Christ.

Thus for euery affection, God hath a seuerall fauour, and seeketh to winne all vnto him. He teacheth the ignorant, seeketh the wandring, comforteth the distressed, raiseth the falne, easeth the burdened, and restoreth ioy vnto the sorrowfull. *Hee doth not breake a bruised Reed, nor quench smoking Flaxe.* But in what measure soeuer we seek Christ, and how faint soeuer our desires be, yet still hee brings vs on, and helps vs forward. Thereby teaching euery one of vs, what we should doe in our seuerall callings: how meekely, how compassionately, we should carrie our selues to all, to become all things to all men, seeking by all possible meanes, to winne or gaine any vnto Christ. Mat. 12. 20.

3. *They reioiced with exceeding great ioy.*

IT followes now, that we obſerue their affection here, when they recouered the ſight of the happy & ioifull Star. It is ſaid, *They reioiced with an exceeding great ioy.*

In the former courſe of their iourney, when they came to *Ieruſalem*, the ſight of the Starre was loſt, and this troubled their minds, and made them very penſiue. But within a while the Starre appeared again: Then *they reioiced with an exceeding great ioy.*

Prou. 8. 31. Herein I do obſerue, *Vt delitiatur hominibus*, how it pleaſeth God to delight himſelfe, and as it were to diſport and play with the children of men, and eſpecially thoſe whom he moſt entirely loueth.

Out of his excellent Prouidence, out of the true intention of his goodnes, to make vs ſeeke and long after him, he doth qualifie our temptations, he doth temper our liues with moderate and pleaſing varietie of ioy and ſorrow: to the end, our proſperity may not be too ſweet, nor our ſorrow too

too bitter: that wee ſhould not be ouer-ioyed in the one, to forget God; nor ouerwhelmed in the other, to deſpaire in our ſelues.

That wee heere preſent, and all other mortall men may learne to reſt and relye vpon God, on all occaſions, that wee may be ſeaſoned, & throughly experienced in all the waies of Chriſtianitie; The Lord croſſes our deſires, he changeth our proſperitie, turnes vs to our ſelues, and many times ſeemes as it were to leaue vs vtterly at a loſſe.

The Bird when ſhe teacheth her yong to flye, ſhee drawes them by little & little from the neſt, going & cõming, ſhe is euer about them: ſhe ſits ſometimes aloofe off from the neſt, yet euer ſhe obſerues what they doe, and vpon any danger, ſhe giues them warning, and relieues them to her power.

In like ſort the Lord doth deale with thoſe whom hee doth moſt entirely loue: with holy thoughts and heauenly meditations, as it were with ſiluer wings, that we may learne to flye & mount vnto him, he puls vs, and plucks vs from the wonted

and warm neſt of our worldly content, he drawes vs from our ſecret and priuate delights, and ſo leaues vs for a time: within a while he comes againe, ſtands a farre off, obſerueth what we doe, and ſtill one way or other doth comfort vs, watching ouer vs with his gracious prouidence.

Luk. 24. 27. As the Diſciples walked to *Emaus* ſad and penſiue, Chriſt comes to them vnknowne, he opens the Scripture, ſets their hearts on fire, and in an inſtant he is taken out of their ſight. Within a while when they are altogether, he ſtands in the midſt of them: They heare, behold, and touch him: he talkes, eates, & ioyes with them, and in a moment gone againe.

Acts 8. S^t. *Philip* by the way falls vpon the noble *Eunuch*, preacheth, conuerteth, baptizeth, reioyceth his heart; & in the twinkling of an eye he is caught away and ſeene no more.

S^t. *Paul* in ſpirituall ioy, ſometimes is rapt into the third heauens, otherwhiles the meſſenger of Satan buffets him.

Dauid ioying in God, ſometimes cryes out; *Whom haue I in heauen but thee?* otherwhiles, hee complaineth: *I goe mour-*

mourning all the day long.

Thus God in his comforts and ſpirituall graces, as *Auguſtine* ſaid; *Itque reditq; frequens, & ludit ante oculos dulciſſima ſua gratia.* The Lord God out of the tendernes of his loue, euer and anone he comes and he goes, he appeares and departs, he loues and tryes vs, he ioyes vs and leaues vs: that wee may mourne for his departure, and long for his preſence. Auguſt.

Euen as a flaſh of fire doth lighten the eyes, & yet amaze the mind: So ſaid *Greg: Nazianzen*, his often comming doth ioy the heart and his ſuddaine departing doth daunt the ſpirit, it doth rauith the ſoule with more deſire to behold him, and with greater admiration to enioy him. Greg. Naz. in orat. de Chri. natiuitate.

I dare ſay, many a Chriſtian heere preſent, hath found ſome experience hereof, in his owne heart. Sometimes, when all goes not right, when God doth a little touch, and the world runnes croſſe vpon vs, our thoughts are troubled, our ſpirits deiected, and all diſmaid. We walk vp and downe ſorrowfull and heauy, as though God had quite forſaken vs. After, when with prayers, teares, and good deſires, we

haue earneſtly ſought him; in ſpirituall ioyes our ſoules feele him effectually preſent. Within a while, when we are neere our hearts content, all is turned again, euen as we are ready to embrace him, he is ſuddenly gone.

Yet for al this we muſt hold on our iourny, we muſt ſtill ſeek after Chriſt, and if we looke vp to heauen the Starre wil appeare againe. New ioyes, new comforts will come vnlooked for: and in the end, as they did here, wee alſo ſhall reioyce with great ioy, and cheerefully paſſe on againe.

This amiableneſſe of Gods loue, with new kinde, and moſt welcome fauour ſtill and again renuing his mercie, and ſenſibly declaring the truth of his goodneſſe towards vs, it ought to ſweeten all our ſorrowes, and calme all our croſſes, it ought entirely to knit our ſoules vnto him, that no worldly accident ſhould euer make vs to queſtion his truth, no affliction to quaile our ſpirituall comfort, nothing in this earth to daunt that holy confidence, wherewith wee rely on our deareſt God. For as the Pſalmiſt ſaith; *The Lord will ſhew vs great troubles, and yet he will returne and*

Pſal. 71. 18.

and refreſh vs, and bring vs out of the deepe againe.

4. *They found the Babe, &c.*

WEll then, as after their long and doubtfull iourney they were exceedingly ioyed by the appearing againe of the Starre: ſo now in their ſucceſs they are made perfectly happy, by ſeeing the the Sunne of Righteouſnes himſelfe, that great light which lightned the Gentiles, and was the glory of his people *Iſrael*, howſoeuer now obſcured by the vaile of our mortall fleſh. For *they went into the houſe and found the Babe, &c.*

The Wiſe man ſaid; Treaſure that is hidden, & Wiſedome that is not known, there is no pleaſure in them both. Eccleſiaſticus 41.14.

God will haue his Sonne the Redeemer of man, both to bee found and knowne. *Mox ab omnibus vult agnoſci, qui dignatus eſt pro omnibus mori.* As he came to die for all, ſo hee would haue his Incarnation known to all, euen of ſtrange and forraine Kings: that ſo all the ends of the world might ſee the ſaluation of the Lord.

No creature in heauen and earth could bring him to bee thus found in the fraile houſe of our fleſh, much leſſe in a poore and homely Stable, but his own loue and tender compaſsion vnto man.

When *Elias* was hidden, & lay couched in a Caue deſolate and all alone, the Lord ſaid, *What doſt thou here* Eliah? So may it in this caſe be ſaid, Lord of heauen and earth, What doeſt thou heere? Why cameſt thou to this forlorne and abiect place? This is worthy of our admiration and loue, that the King of Glory ſhould thus humble and debaſe himſelfe, in this manner, and all for our ſakes, for vs ſinners; That he by whom all creatures had their beginning, and now haue their being: That he who rides vpon the Cherubins, and flyeth vpon the wings of the winde: That hee vpon whom thouſand thouſands of miniſtring ſpirits do attend: That he who euer was, & now is, incomparably bleſſed in the contemplation of his owne goodnes: That hee who might haue kept himſelfe in his heauenly Pauillion, ſo that neither Cherubins, Men, nor Angels could haue ſeene him: That hee, I ſay,

say, should be thus found in a Stable, amongst beasts; a silly Babe crying and sucking his mothers breasts.

The Creator is become a creature, he that is infinite is contained; Hee that makes all men rich, is become poore: He that is a spirit, is clothed with flesh.

The inuisible is seene, the incomprehensible is compassed in a Stable: Hee that was before all time, is borne in time: the immortall is become a Babe: He that filleth heauen & earth is found in a Manger.

Heere must a Christian man beginne the hope of his Saluation, in seeking of Christ incarnate, and finding him in the obedience of his life, and all-sufficient sacrifice of his death. Blessed & euer blessed are they that so seeke, and so finde him.

5. *They fell downe and worshipped.*

IN the last place wee may obserue the Reuerence and deuotion of these men, who when they had found the blessed Babe, though thus meanely attended, and in

in a poore estate, *fell downe and worshipped him.*

There is a generation of prophane and sensuall men, who when they come into the house of God, or to the publique hearing of his Word, they are like Elephants, they haue no ioynts in their knees, they talke, whisper, and gaze about, without any kinde of bodily reuerence, & as it may bee thought without any inward deuotions at all: For as S. *Ambrose* said, *Gestus corporis vox animi.* The inward minde is expressed by the outward gesture.

Ambros.

And assuredly, that God that made both body and soule, should be worshipped by both. Thus much the whole current of the Scriptures doth apparantly teach vs, both by precept and example.

Philip. 2. 10. *For this cause God hath exalted him, giuing him a name, that at the name of Iesus, euery knee should bow.* For the better assurance to

Esay 45. 23. haue this performed, *I haue sworne, said the Lord by my selfe, that euery knee shall bow to me.* Nay more: If one come (saith Saint *Paul*) into the publique congregation,

1. Cor. 14. 25. *and the secrets of his heart be made manifest, he will fall downe on his face and worship God.*

God. The Diuell himſelfe doth teach vs this duty of holy Reuerence: for he would haue our Sauiour to *fall downe, and worſhip him*: which hee would neuer haue done, had it not beene a ſeruice only proper to God. So doth the originall word inferre: for, to worſhip, is with all reuerence to fall downe lowe, and humble our ſelues in all humilitie. So *Abraham* fell on his face, and worſhipped: *Iacob* on his death-bed leaned on his Staffe, and in holy reuerence bowed vnto God. Three times a day *Daniel* kneeled on his knee, and prayed, and praiſed his God.

Math. 4. 9.

Dan. 6. 10.

Saint *Stephen* kneeled down & prayed: Saint *Peter* and Saint *Iohn*, fell downe at our Sauiours feete: and the Elders fell downe before the Lambe.

Act 7.

And heere in my Text theſe Princes, πέσοντες, falling downe in all humilitie before the King of Kings, as S. *Chryſoſtome* ſayes, *ex religione & Latria*: out of a religious heart, and true deuotion, they caſt downe their honour at Chriſts feet, and did adore him.

Chryſ. hom. 8. in c. 2. Mat.

Oh, it is moſt pleaſing to God and Man, to behold the Prieſts and Miniſters of God,

God, praying and weeping at the Altar, Iudges graue & vpright, in seat of iustice, the people, and especially the better sort reuerend & humble, bending their knees, or prostrate on their face in the seruice of God, and holy places of Religion.

Salomon was neuer more Royall and renowned, then when he and all his Nobles humbled themselues, reioyced in God, and worshipped the Lord together at the dedication of the Temple.

Euseb. l. 14. It is reported by *Eusebius*, of *Constantine*, that great and Christian Emperour: that hee so ioyed in the Reuerend worship of God, and practise thereof in himselfe, that he caused his coyne to be stamped, with his owne Image deuoutly kneeling, and lifting vp his eyes to heauen.

Honourable is the memory of *Henry* the second, in that with great reuerence and lowlinesse, euen prostrate to the ground, hee tooke the Crowne from his head, set it vpon the Altar, & offered it to God, in the Church of *Worcester*, refusing euer after to weare it once dedicated to the Lord.

Who can but ioy to heare of the humble

ble and religious carriage of that most Christian and thrice Noble *Godfrey* Duke of *Bulloine?* who hauing recouered *Ierusalem* from the Turkes and Saracines, after his happy atchieued victory, hee with all his warlike troupes, their Pikes trailing, their Drums and Trumpets dolefully sounding, bareheaded, and barefooted, marched three daies one after another in the holy Citie, mourning and bewailing the death of Christ, holding it vnfit to shew any ioyfull triumph where his Sauiour suffered his dolefull Passion, and refusing to be crowned with a crowne of gold in that place, where his glorious Redeemer was crowned with a crowne of Thornes.

Now behold I beseech you, and consider rightly these renowned and glorious Christian Kings, in respect of whom what are these crimson and curled gallants? these plumed and painted wormes and creatures? What are they? and what were their Fathers? If Christ bee their Lord, where is then his feare? If he be their Sauiour and blessed Redeemer, where is their humilitie and Reuerence?

We

Wee see these Kings and Princes did honour Christ, in a homely Stable: these doe it not in his beautifull Temple.

They did adore him consorted with Beasts: these neglect him amidst a multitude of Saints.

They did doe him great reuerence, finding him a Babe heere with his Mother: they will not bow downe to him sitting at the right hand of his Father.

They fall flat before him an Infant, and in poore estate: these will shew no humilitie nor reuerence, now he raigneth most gloriously in the heauens.

But alas they that carry themselues thus boldly, priding and pleasing themselues in their owne folly and vanity; what doe they but sowe the winde, and reape the whirlewinde? The ioy of the life, and true contentment of the soule riseth, groweth, and standeth meerely from holy affections truely knit, and honest indeauours humbly deuoted vnto the Lord, no longer of continuance then they bee guided by the blessed Spirit, and valued by the gracious acceptance of a mighty and fearfull God. Otherwise, all earthly things, all worldly

worldly ioyes are vaine,& moſt extreame vaine. Theſe Princes therefore ſhewed themſelues to be wiſe men indeed,in ſeeking Chriſt,who was onely worthy to be ſought, and none but hee worthy to be found.

O gracious Lord and bleſſed Redeemer, bow our hearts,and the thoughts of our hearts vnto thee, that in this vale of teares,and fewneſſe of daies,we heere preſent, by their example may earneſtly ſeek thee; and when we haue ſought thee,wee may ioyfully finde thee; and when wee haue found thee, that we may reuerently worſhip thee: that we may worſhip thee and feare thee,that we may feare thee and loue thee, that we may loue thee, and for euer enioy thee, O bleſſed Lord Ieſus: to whom be, &c.

FINIS.